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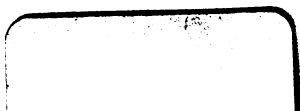
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# THE READER.

CONTAINING

I. THE ART OF DELIVERY, ARTICULATION, ACCENT, PRONUNCIATION, EMPHASIS, PAUSES, KEY OR PITCH OF THE VOICE, AND TONES.

A SELECTION OF LESSONS IN THE VARIOUS KINDS OF PROSE.

II. POETICK NUMBERS, STRUCTURE OF ENGLISH VERSE, FEET AND PAUSES, MEASURE AND MOVEMENT, MELODY, HARMONY AND EXPRESSION, RULES FOR READING VERSE.

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BEING THE

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OF A

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## P R E F A C E.

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Every one who has taught reading properly, must be sensible how much inclined children and youth are to read too fast, and consequently, with but little variation of voice. Nor will all that can be said to them, avail any thing, unless the Instructor stop them at the end of every sentence which they do not read properly, and make them repeat the same, after he has read it, observing the same pauses, and giving the same tones that he gave. Nor should they be suffered to pass on to the next sentence, until they can pronounce the last exactly in the same way that the Instructor pronounced it. In order to this, it is necessary that a Reading Book should consist principally of such lessons as will admit of the greatest and most frequent variations of the voice. Selections which consist mostly of *narrative* pieces, are extremely improper; for nothing has a greater tendency to lead children into a *monotonous* manner of reading, than the frequent reading of *stories*. Such books, by affording matter of instruction and entertainment, may be very serviceable to those who have already learned to read with propriety; but must be extremely injurious to those who have not. For learners ought to begin with short sentences, and those principally which contain a contrast or comparison. They may then proceed to read one lesson or more which consists of an enumeration of particulars; next, one in which the sense is delayed or suspended; then, one which contains parentheses; next, one of questions; then, one of climax; then, they may read a short story or narrative piece, particularly such a one as admits of a variety of expression. Such lessons, read alternately, will prevent any one from running into a dull monotony, so disgusting to every judicious ear. A propensity to read too fast, and with a consequent monotony, is so general, that too much pains cannot be taken to counteract it. It destroys all proportion and harmony; and is like precipitating a melodious tune into one continued hum.

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[The body of the document contains several paragraphs of text that are almost entirely illegible due to extreme blurring and low resolution. The text appears to be organized into paragraphs, but the specific words and sentences cannot be discerned.]

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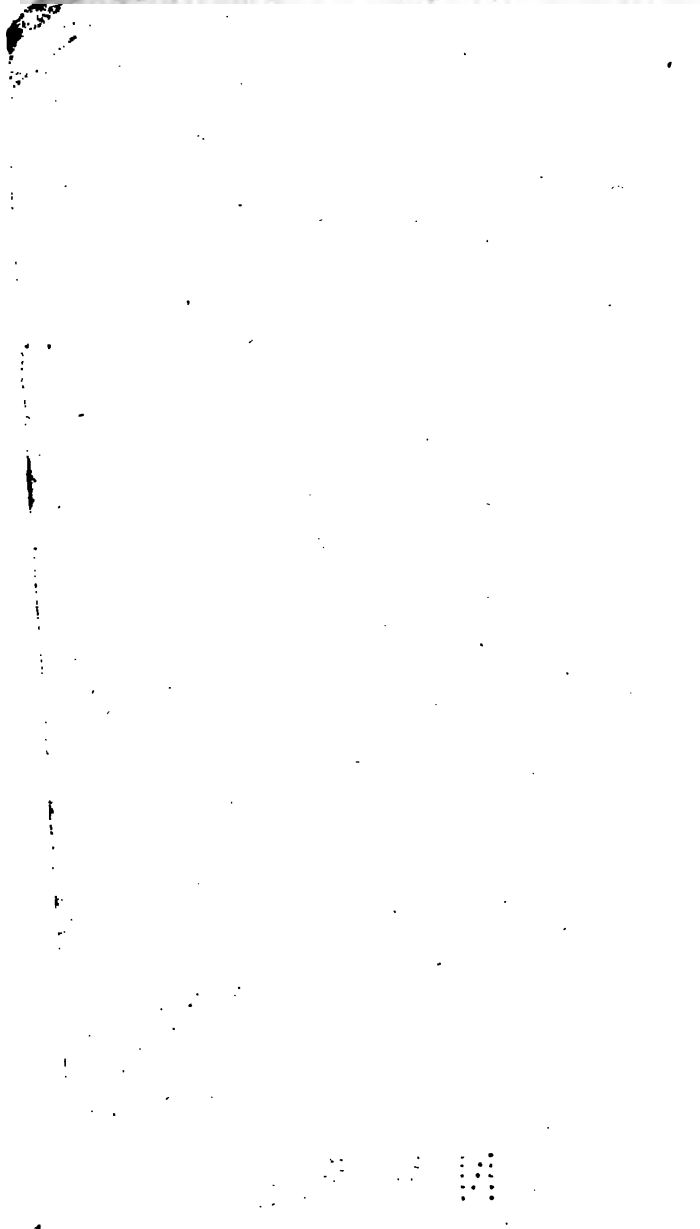
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words; so emphasis unites words together, and forms them into sentences and members of sentences. As accent dignifies the syllable on which it is laid, and makes it more distinguished by the ear than the rest; so emphasis ennobles the word to which it belongs, and presents it in a stronger light to the understanding. Accent is the mark which distinguishes words from each other, as simple types of our ideas, without the mutual relation in which they stand to each other. Emphasis is the mark which points out their several degrees of relationship, in their various combinations, and the rank which they hold in the mind. Were there no accent, words would be resolved into their original syllables; were there no emphasis, sentences would be resolved into their original words; and, in this case, the hearer must be at the pains himself, first, of making out the words, and afterwards, their meaning: Whereas, by the use of accent and emphasis, words and their meaning being pointed out by certain marks, at the same time that they are uttered, the hearer has all the trouble saved, but that of listening; and can accompany the reader or speaker, if he deliver himself well, at the same pace that he goes, with as clear a comprehension of the matter offered to his consideration, as the speaker himself has.

Emphasis is of two kinds, *simple* and *complex*: simple, when it serves only to point out the plain meaning of a proposition; complex, when, besides the meaning, it marks also some affection or emotion of the mind; or gives a meaning to words, which they would not have in their usual acceptation without such emphasis.

*An infallible Rule for properly placing the Emphasis.*

Every one who has any thing to read or recite in public, should reflect in what manner, and with what kind of emphasis, he would point out the meaning, if he were to deliver those words, as proceeding from the immediate sentiments of his own mind.

PAUSES OR STOPS.

Pauses or stops, are a total cessation of sound, during a perceptible, and in poetick composition, a measurable space of time.

“Pauses are of two kinds; one of which conveys the idea of *continuation*; the other, that of *completion*. The former

former may be called the *suspending* ; the latter, the *closing* pause. It is necessary, that upon the word immediately preceding the pause, the voice should be suspended in such a manner, as to intimate to the hearers, that the sense is not completed.

Long and frequent pausing is essentially necessary in order to speak with ease and propriety. A solemn pause after a weighty thought, is very beautiful and striking. A well timed stop, gives as much grace to speech, as it does to musick.

The pauses are governed, however, not by the common rule, (viz. that the voice should stop at the comma, semicolon, colon, and period, in proportion to the numbers one, two, three, four) but by the sense, connexion, and effect of what is spoken. The construction sometimes requires a point, where a pause would be unnatural ; and it is frequently proper, to pause, where none of the ordinary points can be placed.

The pauses are regulated in a great measure by emphasis. As emphasis is the link which connects words together, and forms them into sentences, or into members of sentences, when in the same sentence, there are more than one member, and more than one emphatical word, that there may be no mistake with regard to the number of words belonging to each emphasis, at the end of every such member of a sentence, there ought to be a perceptible pause.

As every member of a sentence contains some idea of more or less importance to the drift of the whole, there ought to be a sufficient pause at the end of each member, to give time for each idea to make its due impression on the mind ; and the proportion of time in the pause, should be regulated by the importance of each idea, or by the closer or more remote connexion which it has with the main object of the sentence. If there be any proposition or sentiment, which the reader or speaker would enforce more strongly than the rest, he may either precede it by a longer pause than usual, which will rouse attention, and give it the more weight when it is delivered ; or he may make a longer pause after it is closed, which will give time for the mind to ruminate upon it, and to let it sink deep into it, by reflection ; or, according to the importance of the

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point, he may do both. He may go still farther, and make a pause before some very emphatical word, when neither the sense nor common usage would admit of any ; and this, upon proper occasions, may produce a very powerful effect.

Every one who has any thing to read or recite in publick, should consider what tones he would make use of, and what time he would suspend his voice, if those words which he is about to deliver, were to proceed from the immediate sentiments of his own mind. A passage should be pronounced slowly, and with long pauses, when it expresses what is solemn or deliberate ; and quick, and with short pauses, when it expresses what is brisk, lively or impetuous.

#### PITCH AND MANAGEMENT OF THE VOICE.

Every one who is not corrupted by bad habits, has three pitches in his voice ; the *Middle*, the *High*, and the *Low*. The *middle* pitch is that which is used in ordinary discourse, from which he either rises or falls, according as the matter of his discourse or the emotions of his mind may require. This pitch, therefore, is that which ought to be generally used, for two reasons ; first, because the organs of speech are stronger, and more pliable in this pitch, from constant use ; secondly, because it is more easy to rise or fall from this pitch, to high or low, with regular proportion.

The *high* pitch of voice is proper in the expression of tender, plaintive, and joyous passages.

The *low* pitch is properly applied to passages of a solemn and gloomy nature.

A man may read or speak *louder* or *softer* in the *same* key ; when he speaks *higher* or *lower*, he *changes* his key : So that it is the business of every one to proportion the force or loudness of his voice to the room and number of his auditors, in his usual pitch. If the room and number of his auditors be larger than ordinary, he is to read or speak *louder*, not *higher* ; in his *usual* key, not in a *new* one. And whoever neglects to do this, will never be able to manage his voice with ease to himself, or pleasure to his hearers.

The best rule for a speaker or reader, is, never to utter a greater quantity of voice than he can afford without pain to himself, or any extraordinary effort.

Every

Every speaker or reader should take care in the management of his breath, always to get a fresh supply before he feels any want ; for while he has some to spare, he recruits it with such ease, that his hearers are not at all sensible of his doing it.

The second rule for giving a proper degree of loudness, or issuing a sufficient quantity of voice, proportioned to the room and audience, is this, let the speaker, after having looked round the assembly, fix his eyes on that part of his auditory which is farthest from him, and endeavour to pitch his voice so that it may reach them.

#### TONES.

What is here meant by *tones*, is, that general intonation, which pervades whole periods, and parts of a discourse.

Tones may be divided into two kinds ; *natural*, and *instituted*. The *natural*, are such as belong to the passions of man in his animal state, which are implanted in his frame by the hand of nature, and which spontaneously break forth, whenever he is under the influence of any of these passions. These form a universal language, equally used by all the different nations of the world, and equally understood and felt by all. Thus, the tones expressive of sorrow, lamentation, mirth, joy, hatred, anger, love, pity, &c. are the same in all countries, and excite emotions in us analogous to those passions, even when accompanying words which we do not understand.

The *instituted* tones are those which are settled by compact, to mark the different operations, exertions, and emotions of the intellect and fancy, in producing their ideas ; and those, in a great measure, differ in different countries, as do the languages.

#### *Directions for using the Tones.*

The voice should express, as nearly as possible, the very sense or idea designed to be conveyed by the emphatical word, whether by a strong, rough and violent, or a soft, smooth and tender sound.

Thus, the different passions of the mind, are to be expressed by a different tone of voice. Love, by a soft, smooth, languishing voice ; anger, by a strong, vehement, and elevated one ; joy, by a quick, sweet, and clear voice ; fear, by a dejected, tremulous, hesitating one ; cour-  
age,



age, by a firm, bold, and swelling voice ; and perplexity, by a grave, steady, and earnest voice. Briefly, in exordiums, the voice should be low, but yet distinctly heard ; in narration, distinct ; in reasoning, slow ; in persuasion, strong. It should thunder in anger ; soften in sorrow ; tremble in fear ; and melt in love.

Upon the proper use and management of tones, accompanied by suitable looks and gestures, all that is pleasurable, all that is forcible and affecting in elocution, entirely depends.

## SELECT RULES, WITH EXAMPLES.

[By MR. SCOTT.]

### RULE I.

*Antithesis, or the Opposition of Words or Sentiments.*

WORDS set in opposition, or forming an Antithesis, should be pronounced with such emphatics and variation of voice as may make the opposition sufficiently striking.

#### EXAMPLES.

A *wise* man endeavours to shine in *himself* ; a *fool*, to out-shine *others*. The *former* is humbled by the sense of his own infirmities ; the *latter* is lifted up by the discovery of those which he observes in others. The *wise* man considers what he *wants* ; and the *fool* what he *abounds* in. The *wise* man is happy when he gains his *own* approbation ; and the *fool*, when he recommends himself to the applause of *others*.

Two principles in human nature reign,  
Self-love to urge, and reason to restrain ;  
Nor *this* a good, nor *that* a bad we call ;  
Each works its end to move or govern all.

### RULE II.

*Enumeration, or the mentioning of Particulars.*

In the enumeration of particulars, a degree of emphasis should be thrown upon each ; pauses between them should be carefully observed, and the pronunciation should, in general, be adapted to the nature of the persons or things mentioned. It is proper to add, that the voice should generally fall at one or more of the leading particulars.

#### EXAMPLES.

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The subject of a discourse being *opened, explained, and confirmed*; that is to say, the speaker, having gained the attention and judgment of his audience, he must proceed to complete his conquest over the passions; such as *imagination, admiration, surprise, hope, joy, love, fear, grief, anger*. Now he must begin to exert himself: Here it is, that a *fine genius* may display itself, in the use of *amplification, enumeration, interrogation, metaphor*, and every ornament that can render a discourse *entertaining, winning, striking, and enforcing*.

Delightful task! to rear the tender thought,  
To teach the young idea how to shoot,  
To pour the fresh instruction o'er the mind,  
To breathe the enlivening spirit, and to fix  
The generous purpose in the glowing breast.

## RULE III.

*Suspension, or a delaying of the Sense.*

While the sense is suspended, the pitch of the voice should be low, and the emphasis moderate; where the suspension ends, the voice should be kept up, with a remarkable pause; after which it should, in general, be more elevated and forcible.

## EXAMPLES.

As in the successions of seasons, each, by the invariable laws of nature, affects the productions of what is next in course; so, in human life every period of our age, according as it is well or ill spent, influences the happiness of that which is to follow.

BLAIR.

Nor fame I slight, nor for her favours call;  
She comes unlook'd for, if she comes at all.  
But if the purchase cost so dear a price,  
As soothing Folly, or exalting Vice;  
And if the Muse must flatter lawless sway,  
And follow still where fortune leads the way;  
Or, if no basis bear my rising name  
But the fall'n ruins of another's fame;—  
Then teach me, Heaven, to scorn the guilty bays;  
Drive from my breast that wretched lust of praise.  
Unblemish'd let me live, or die unknown:  
O, grant me honest fame, or grant me none.

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RULE

## THE READER.

## RULE IV.

*Parenthesis, or Words interposed in Sentences.*

The matter contained in a parenthesis, should be pronounced in a pitch of voice different from the rest of the sentence, generally lower and quicker; a short pause should be made at the beginning and end of it.

## EXAMPLES.

If envious people were to ask themselves, whether they would exchange their entire situations with the persons envied, (I mean their minds, passions, notions, as well as their persons, fortunes, dignities, &c.)—I presume the self-love common to all human nature, would generally make them prefer their own condition.

Let us (since life can little more supply  
Than just to look about us and to die)  
Expatiate free o'er all this scene of man;  
A mighty maze! but not without a plan.

## RULE V.

*Interrogation, or Questioning.*

In pronouncing questions, care should be taken to give them the tone peculiar to them, and to raise or sink the voice naturally at the conclusion. The following rule will generally be found proper. When a question is introduced as governed by a verb, the voice should rise at the close; in any other case, it should fall.

## EXAMPLES:

A certain passenger at sea, had the curiosity to ask the pilot of the vessel, what death his father died of. What death! said the pilot; why he perished at sea, as my grandfather did before him. And are you not afraid of trusting yourself to an element that has proved thus fatal to your family? Afraid! by no means: Is not your father dead? Yes; but he died in his bed: And why, then, returned the pilot, are you not afraid of trusting yourself to your bed?

What is the blooming tincture of the skin,  
To peace of mind and harmony within?  
What the bright sparkling of the finest eye,  
To the soft soothing of a calm reply?  
Can comeliness of form, or shape, or air,  
With comeliness of words or deeds compare?  
No:—those, at first, th' unwary heart may gain;  
But these, these only, can the heart retain.

## RULE

## RULE VI.

*Climax, or gradual Increase of Sense or Passion.*

In a climax or gradual increase of sense or passion, there should be a corresponding increase of emphasis and animation.

## EXAMPLES.

Consult your whole nature. Consider yourselves not only as *sensitive*, but as *rational* beings ; not only as *rational*, but *social* ; not only as *social*, but *immortal*.

## RULE VII.

The different emotions, passions, and humours, should be carefully distinguished in reading and speaking ; and each of them should be expressed in the tone and manner in which nature expresses it. In joy, the voice should be clear and lively ; in grief, slow and broken ; courage requires a firm and swelling voice ; fear, a weak, rapid, and interrupted one : It should be soft, insinuating, and melodious in love ; in anger, loud, harsh and hurrying.

## LESSON V.

**N**EVER contend about small matters with superiours, nor with inferiours. If you get the better of the first, you provoke their formidable resentment; if you engage with the latter, you debase yourself.

You will always be reckoned by the world nearly of the same character with those whose company you keep.

Pitch upon that course of life which is the most excellent, and habit will render it the most delightful.

A man's fortune is more frequently made by his tongue, than by his virtues; and more frequently crushed by it, than by his vices.

To labour and to be content with what a man hath, is a sweet life.

There is nothing of so much worth as a mind well instructed.

## LESSON VI.

**M**ANY men mistake the love for the practice of virtue; and are not so much good men, as the friends of goodness.

Endeavour to be first in your profession, and let no one go before you in doing well. Nevertheless do not envy the merit of another, but improve your own talents.

To deal with a man, you must know his temper, by which you can lead him; or his ends, by which you can persuade him; or his friends, by whom you can govern him.

Time is requisite to bring great objects to maturity. Precipitancy ruins the best contrived plan; patience ripens the most difficult.

He who begins soon to be good, will be likely to be very good at last.

## LESSON VII.

**O**F all virtues, patience is ofteneft wanted: How unhappy must he be, who is wholly unfurnished with what is wanted every moment!

act only with a view to praise, you deserve none.  
 to conscience, and it will tell you, whether you  
 as you would be done by.  
 conduct of life, let it be one great aim, to show  
 ry thing you do, proceeds from yourself, not from  
 lions. *Chrysis* rewards in joy, chastises in wrath,  
 ry thing in passion. No person stands in awe of  
 us, no person is grateful to him. Why? Because  
*Chrysis* who acts, but his passions. We shun  
 wrath, as we shun a wild beast; and this is all the  
 y he has over us.

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## LESSON VIII.

SURE is the tax a man pays to the public for  
 ing eminent.

have health, a competency and a good conscience,  
 uld you have besides? something to disturb your  
 s?

use the poor for his poverty, is to insult God's  
 ce.

hose ruling passion is love of praise, is a slave to  
 e who has a tongue for detraction.

: not before thou hast examined the truth; under-  
 st, and then rebuke.

he tells a lie, is not sensible how great a task he  
 es; for he must be forced to invent twenty more  
 to maintain that one.

r you were dangerously ill, what fault or folly lay  
 upon your mind? take care to root it out with-  
 out, and without mercy.

---

## LESSON IX.

ESTY sometimes fails; but it is because diligence  
 abilities are wanting. Otherwise it is by far an  
 ch for cunning.

, even in the heat of dispute, I yield to my antago-  
 victory over myself is more illustrious, than over  
 he yielded to me.

He

He that is slow to anger, is better than the mighty; and he that ruleth his spirit, than he that taketh a city.

Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.

Honourable age is not that which standeth in length of time; nor that which is measured by number of years; but *wisdom* is the grey hair to man; and an *unspotted* life is old age.

The *latter* part of a *wise* man's life is taken up in curing the follies, prejudices, and false opinions he had contracted in the *former*.

## LESSON X.

**T**RUTH is always consistent with itself, and needs nothing to help it out. It is always near at hand, and sits upon our lips, and is ready to drop out before we are aware: whereas, a lie is troublesome, and sets a man's invention upon the rack; and one trick needs a great many more to make it good.

Modesty, were it to be recommended for nothing else, leaves a man at ease, by pretending to little: whereas, vain-glory requires perpetual labour to appear what one is not. If we have sense, modesty best sets it off; if not, best hides the want.

Always to indulge our appetites, is to extinguish them. Abstain, therefore, that you may enjoy.

The refined luxuries of the table, besides enervating the body, poison that very pleasure they are intended to promote: for, by soliciting the appetite, they exclude the greatest pleasure of taste, that which arises from the gratification of hunger.

## LESSON XI.

**I**F a favour be asked of you, grant it if you can. If not, refuse it in such a manner as that one denial may be sufficient.

Make your company a rarity, and people will value it. People generally despise what they can easily have.

Innocence

Innocence confers ease and freedom on the mind, and leaves it open to every pleasing sensation.

Moderate and simple pleasures relish high with the temperate : in the midst of his studied refinements, the voluptuary languishes.

Very few men, properly speaking, live at present, but are providing to live another time.

No object is more pleasing to the eye, than the sight of a man whom you have obliged ; nor any musick so agreeable to the ear, as the voice of one that owns you for his benefactor.

## LESSON XII.

**T**O mourn without measure, is folly ; not to mourn at all, insensibility.

There is but one way of fortifying the soul against all gloomy presages and terrors of mind ; and that is, by securing to ourselves the friendship and protection of that Being, who disposes of events, and governs futurity.

Be careful of your word, even in keeping the most trifling appointment. But do not blame another for a failure of that kind, till you have heard his excuse.

When we sum up the miseries of life, the grief bestowed on trifles makes a great part of the account ; trifles which, neglected, are nothing. How shameful such a weakness !

The true conveniences of life, are common to the king with his meanest subject. The king's sleep is not sweeter, nor his appetite better.

## LESSON XIII.

**W**ICKED dispositions should be checked betimes ; for when they once come to habits, they grow incurable. More people go to the gibbet for want of timely instruction, discipline and correction, than from any incurable depravity of nature.

Hath any wounded you with injuries, meet them with patience ; hasty words rankle the wound, soft language dresses it, forgiveness cures it, and oblivion takes away the scar.



Purity of heart, and purity of life, are two qualities, without which a man cannot enjoy his own heart, look up with confidence to his Maker, nor spend his days on earth with usefulness to others.

"Our fathers, where are they?" Millions of our species, since an hundred years, have appeared on this globe, and are now more! Mortifying reflection to human pride; animating to piety and virtue.

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#### LESSON XIV.

**A**N ambitious man is the greatest enemy to himself of any in the world besides; he is continually tormented in the disappointment of his own unreasonable desires.

Sound not the vain trumpet of self-commendation, and forget not to remember your own imperfections.

Stupendous are the works of Providence! Is thy curiosity at labour to search them out? Suppress the fruitless enquiry—except the present page, the volume of futurities is kindly sealed from your inspection.

Avarice and ambition are the two elements that enter into the composition of all crimes. Ambition is boundless, and avarice insatiable.

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#### LESSON XV.

**Y**OU feel conscious of life, and if you cast contemplation around you, you cannot resist the evidence of a Supreme Being. This conviction is not the work of reason only—it is natural to the mind of virtue, and is its most comforting reflection.

Restrict your conduct to the rules and limitations of virtue and religion; your prospects beyond the grave will then be glorious, and the herald of your dissolution will be welcomed as the messenger of your bliss.

Love even what is honest, as most lovely; and detest what is the contrary, as the most detestable.

No man hath a thorough taste of prosperity, to whom adversity never happened.

## LESSON XVI.

**M**ONEY, like manure, does no good till it is spread. There is no real use of riches, except in the distribution ; the rest is all conceit.

Many mistake the means of good for the end of it ; of what use is gold in the coffers of a miser ?

Covetousness is a green-eyed vice—it infuses vinegar into its own cup of comfort, and would convert the cordial drops of others into gall.

Tantalus, 'tis said, was ready to perish with thirst, though up to the chin in water. Change but the name, and every rich miser is Tantalus in the fable.

The philosopher Bion said pleasantly of the king, who by handiuls pulled his hair off his head for sorrow—Does this man think that baldness is a remedy for grief ?

## LESSON XVII.

**N**O man was ever cast down with the injuries of fortune, unless he had before suffered himself to be deceived by her favours.

A good and generous man is happy within himself, and independent of fortune : kind to his friend ; temperate to his enemy ; religiously just ; indefatigably laborious ; and discharges every duty with a constancy and congruity of actions.

It happens to men of learning, as to ears of corn ; they shoot up, and raise their heads high, while they are empty ; but when full and swelled with grain, they begin to flag and droop.

There cannot be a greater treachery, than first to raise a confidence, and then deceive it.

Real honour is “ the noble mind’s distinguishing perfection : ” False, is a figure on a barn door to be shot at with a pistol.

## LESSON XVIII.

**S**ENECA observes well, That it is the constant fault, and inseparable ill quality of ambition, never to look behind it.

Emulation,

Emulation, when founded on virtue, and limited to her bounds, will perform deeds that will be praised in heaven.

Death can never prematurely happen to a good man ; whenever it takes place, it is the close of his sufferings, the commencement of his happiness.

Favours are not always gratefully returned ; the sun that melts the wax, hardens the clay.

Soft persuasion will oftener draw, than rough measures will drive the mind to conviction. There is an elastic quality in the heart, which resists compression. Nothing can impair perfect friendship, because truth is the only bond of it.

### LESSON XIX.

**D**IOGENES being asked, How one should be revenged of his enemy ; answered, By being a virtuous and honest man.

To be able to bear provocation, is an argument of great wisdom ; and to forgive it, of a great mind.

It would be meanness, patiently to endure intentional injuries ; and baseness, to continue offended at unintentional.

It is better that a man's own works, than that another man's words, should praise him. Know thyself, then shall no flatterer deceive thee.

King Alphonfus used to say, That his dead counsellors, meaning his books, were to him far better than the living ; for they, without flattery or fear, presented to him truth.

It is a part of justice never to do violence ; a mark of modesty never to commit offence.

### LESSON XX.

**E**NVY is fixed only on merit ; and like a sore eye, is offended with every thing bright.

Betractiō is so insatiable, that it would find picking in a piece of composition, faultless but for the omission of a single comma.

Perfection

Perfection is excluded by the condition of our nature ; this should teach us forbearance in our censures of others, and humility in the estimation of ourselves.

The failings of good men are commonly more published in the world than their good deeds ; and one fault of a deserving man, shall meet with more reproaches, than all his virtues, praise : Such is the force of ill will and ill nature.

Virtue should be considered as a part of taste ; and we should as much avoid deceit, or sinister meanings in discourse, as we would puns, bad language, or false grammar.

## LESSON XXI.

**T**HE eye is generally faithful in the expression of character : He that avoids your direct open look, has a foulness in his soul, which he fears you will discover.

Employ no arguments with the, obstinately perverse. Could you, with a dish of dainties, entice the tyger from his love of blood ?

Fine sense and exalted sense are not half so useful as common sense. There are forty men of wit, for one man of sense ; and he that will carry nothing about him but gold, will be every day at a loss for want of ready change.

There is a time when thou mayest say nothing, and a time when thou mayest say something. but there never will be a time when thou shouldst say all things.

It is the excellency of a great mind to triumph over all misfortunes and infelicities.

## LESSON XXII.

**E**PICURUS recommends temperance to us, if it were for nothing else but the very pleasure of it ; 'tis the glory of a man that hath abundance, to live as reason, not as appetite directs.

The temperate man's pleasures are durable, because they are regular ; and all his life is calm and serene, because it is innocent.

The intemperate man puts diseases into his own veins, and disesteem of him in the hearts of others.

He that is his own foe, will certainly be destroyed; when the guard leaves the citadel, it will soon be beaten down.

A good conscience seats the mind on a rich throne of lasting quiet; but honour waits upon a guilty soul.

I fear unruly passions more than the arrows of an enemy, and the slavery of them more than the fetters of a conqueror.

### LESSON XXIII.

**T**O pursue worthy ends by wise means, is the whole of active prudence. And this must be done with resolution, diligence and perseverance, till the point is gained, or appears impracticable.

To retort an injury, is to be almost as bad as the aggressor. When two throw dirt at each other, can either keep himself clean?

He, whom common, gross, or stale objects allure, and when obtained, content, is a vulgar being, incapable of greatness, in thought or action.

To endure present evils with patience, and wait for expected good with long suffering, is equally the part of the christian and the hero.

Adversity, overcome, is the highest glory; and willingly undergone, the greatest virtue; sufferings are but the trial of gallant spirits.

### LESSON XXIV.

**A**CTION and contemplation are no way inconsistent, but rather reliefs to each other. When you are engaged in study, throw business out of your thoughts. When in business, think of you, business only.

Calmness of will is a sign of grandeur. The vulgar, far from hiding their will, blab their wishes. A single spark of occasion discharges the child of passion into a thousand crackers of desire.

He

He that forecasts what may happen, shall never be surprised; 'tis too late to begin to arm when the enemy is in our quarters.

Good actions, once resolved on, like fixed stars, should hold one and the same station of firmness, and should not be subject to irregular and retrograde motions.

## LESSON XXV.

**L**ET no condition surprize you, and then you cannot be afflicted in any: A noble spirit must not vary with his fortune. There is no condition so low, but may have hopes; nor any so high, that it is out of the reach of fears.

Stilpon, the philosopher, when his city was destroyed, with his wife and children, and he alone escaped from the fire, being asked, whether he had lost any thing? replied, All my treasures are with me, justice, virtue, temperance, prudence, and this inviolable principle, not to esteem any thing as my proper good, that can be ravished from me.

Have not to do with any man in his passion, for men are not like iron, to be wrought upon when they are hot.

Insult not another for his want of a talent you possess; he may have others which you want.

Let all your jokes be truly jokes. Jesting sometimes ends in sad earnest.

## LESSON XXVI.

**Y**OU need not tell all the truth, unless to those who have a right to know it all. But let all you tell be truth.

All great purposes should be substantially founded: A house raised on a sandy foundation will be swept away.

Justice is the foundation of an everlasting fame, and there can be nothing commendable without it.

Other passions have objects to flatter them, and seemingly to content and satisfy them for a while; there is power in ambition, and pleasure in luxury, and pelf in covetousness, but envy can bring nothing but vexation.

Lying,

Lying, in excuse for a fault, betrays fear, than which nothing is more dastardly and unbecoming the character of a gentleman. There is nothing more manly, and more noble, if we have done wrong, than frankly to own it.

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### LESSON XXVII.

**N**EVER employ yourself to discern the faults of others, but be careful to mend and prevent your own. The devil has lent an eye to him, who will discover nothing but the imperfections of another.

He that has descried his own failings, and resolved on amendment, has examined himself in a mirror sent from Heaven; and looks forward through a medium which will lead him thither.

Nothing is more unmannerly than to reflect on any man's profession, sect, or natural infirmity. He who stirs up against himself another's self-love, provokes the strongest passions in human nature.

There is no greater instance of a weak and pusillanimous temper, than for a man to pass his whole life in opposition to his own sentiments, and not dare to be what he thinks he ought to be.

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### LESSON XXVIII.

**W**HAT good morals are to society in general; good manners are to particular ones; their band and security. Of all actions, next to that of performing a good one, the consciousness of rendering a civility is the most grateful.

Void of good breeding, every other qualification will be imperfect, unadorned, and to a certain degree unavailing.

Never think to entertain people with what lies out of their way, be it ever so curious in its kind. Who would think of regaling a circle of ladies with the beauties of Homer's Greek, or a company of country squires with Sir Isaac Newton's discoveries?

To offer advice to an angry man, is like blowing against a tempest.

Bid farewell to all grandeur, if envy stir within thee.

## LESSON XXIX.

A WISE man, said Seneca, is provided for occurrences of any kind; the good he manages, the bad he vanquishes; in prosperity he betrays no presumption, in adversity he feels no despondency.

He, who in your face smiles, and absent from you calumniates, is like a serpent with an eye to entice, and a heart to devour.

The talebearer, and he who speaks to the disadvantage of another with an injunction of secrecy, is but a little distance in rank from the prince of darkness.

The meanest spirit may bear a slight affliction; but in bearing a great calamity, there is great glory, and a great reward.

An unjust acquisition is like a barbed arrow, that must be drawn backward with horrible anguish; else it will be your destruction.

## LESSON XXX.

MALEVOLENCE to the clergy is seldom at a great distance from irreverence to religion.

Never ridicule sacred things, or what others may esteem such, however absurd they may appear to you. The scoffer carries in his bosom a live coal from that eternal fire denounced on the wicked.

Levity should not be indulged in any place where the people are professedly engaged in acts of devotion.

Never think the worse of another on account of his honest difference from you in political or religious opinions; the freedom of the mind is not the smallest blessing of freedom.

An honest man is believed without an oath, for his reputation swears for him.

LESSON.



## LESSON XXXI.

**Y**OUTH should enterprize nothing without the advice of age; for though youth is fittest for action, yet age is best for counsel.

Who, under pressing temptations to lie, adheres to truth, nor to the profane betrays aught of a sacred trust, is near the summit of wisdom and virtue.

The loss of taste for what is right, is loss of all right taste.

He that will take no advice, but be always his own counsellor, is sure to have a fool often for his client.

Set about nothing, without first thinking it over carefully. To say, "I did not think of that"—is much the same as saying, "You must know, I am a simpleton."

The vanity of human life is like a river constantly passing away, and yet constantly coming on.

All affectation is the mean and ridiculous attempt of poverty to appear rich.

## LESSON XXXII.

**S**WEARING and obscenity are offences not only against all that is sacred, but against all that is polite. They are sins without temptation, without alleviation, and without reward.

The most contemptible of those that ever were, or ever can be despised by the wise, is he who, with opportunities of being acquainted with what is noble, pure, grand, gives himself airs of despising it.

A truly great mind, from mere reverence for itself, would not descend to think a base thought, if it was never to be known to God or man.

The time is near, when the great and the rich must leave his land and his well built house; and of all the trees of his orchards and woods, nothing shall attend him to his grave, but oak for his coffin, and cypress for his funeral.

## LESSON XXXIII.

**I**F in company I would refuse my segar because its whiffs might offend, would I indulge in oaths and obscenity, when they are equally a breach of the rules of politeness,

liteness, and offensive to Him who gave the power of utterance?

As the stalk which rises in a garden will become unalterably crooked, if permitted to grow in a wrong direction; so the minds of youth will become incurably vicious, if suffered to retain a wrong inclination.

To have a portion in the world is a mercy; to have the world for a portion is a misery.

By suffering we may often avoid sinning; but by sinning we can never avoid suffering.

He that is not content in any state, will be content in no state; for the fault is not in the thing but the mind.

Adversity does not take from us our true friends; it only disperses those who pretended to be such!

#### LESSON XXXIV.

**I**F you would not have affliction visit you twice, listen at once to what it teaches.

Of all felicities, how charming is that of a firm and gentle friendship. It sweetens our cares, softens our sorrows, and assists us in extremities: It is a sovereign antidote against calamities.

There are two requisite qualities in the choice of a friend; he must be both a sensible man and an honest man; for fools and vicious men are incapable of friendship.

Every man is capable of being an enemy, but not a friend; few are in a condition of doing good, but almost all of doing mischief.

Remember, your bottle companions will not bear you company at your death; nor lighten your sentence at the dreadful day of judgment. Let the vicious, therefore, go alone at present; since their company may heighten, but will not abate your punishment.

#### LESSON XXXV.

**I**F you think twice before you speak once, you will speak twice the better for it.

Vile and debauched expressions are the sure marks of an abject and grovelling mind, and the filthy overflowings of a vicious heart.

The

The heart of fools is in their mouth; but the tongue of the wise is in their heart.

Never trust a man for the vehemence of his assertions, whose bare word you would not trust: a knave will make no more of swearing to a falsehood, than of affirming it.

Beware of one who has been your enemy, and all of a sudden, no body knows how, or why, grows mighty loving and friendly.

To imitate the best, is the best of imitations, and a resolution to excel, is an excellent resolution.

### LESSON XXXVI.

**H**E who gives a trifle meanly, is meaner than the trifle.

Smiles at the relation of inhumanities, betrays a fund of inhumanity.

For people of worth, it is not necessary to fetch praises from their predecessors; 'tis enough to speak of their own particular merit: It is happy to have so much merit, that our birth is the least thing respected in us.

The luxurious live to eat and drink; but the wise and temperate eat and drink to live.

Every vicious practice deals with us as Delila did with Sampson, not only robs us of our strength, but makes us captives.

Wisdom is better without an inheritance, than an inheritance without wisdom.

A great fortune in the hands of a fool, is a great misfortune. The more riches a fool has, the greater fool he is.

### LESSON XXXVII.

**P**LEASURES unduly taken enervate the soul, make fools of the wise, and cowards of the brave. A libertine life is not a life of liberty.

It is not the lustre of gold, the sparkling of diamonds and emeralds, nor the splendour of the purple tincture, that adorns or embellishes a woman; but gravity, discretion, humility, and modesty.

Where

Where love is, there is no labour ; and if there is labour, the labour is loved.

He who gets a good husband for his daughter, hath gained a son ; and he who meets with a bad one, has lost a daughter.

There is nothing, said Plato, so delightful as the hearing or speaking of truth. For this reason there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive.

He that follows his recreation when he should be minding his business, is likely, in a short time, to have no business to follow.

## LESSON XXXVIII.

**T**O carry the triumph over a person you have got the better of, too far, is mean and imprudent : it is mean, because you have got the better ; it is imprudent, because it may provoke him to revenge your insolence in some desperate way.

He who rather discovers the great in the little than the little in the great, is not far distant from greatness.

The loss of wealth may be regained, of health recovered, but the loss of precious time can never be recalled.

Give me a retired life, a peaceful conscience, honest thoughts and virtuous actions, and I can pity Cæsar.

Set bounds to your zeal by discretion, to error by truth, to passion by reason, to divisions by charity.

It is seldom that either borrower or lender gets by the bargain.

## LESSON XXXIX.

**S**ELF-LOVE is the love of self, and of every thing for the sake of self. Self-love makes men idolize themselves, and tyrannize over others when fortune gives the means.

There are reproaches that praise, and praises that reproach.

D

Absence

Absence destroys small passions, and increases ;  
ones ; as the wind extinguishes tapers, and kindles fire

If you want to shew a person that you see through  
crafty designs, a hint between jest and earnest may de-  
ter than telling him bluntly and fully how he stan-  
your mind : from a little he will guess the rest.

Disdain not your inferiour in the gifts of fortune, f  
may be your superiour in the gifts of the mind.

Never defer the amendment of your life to the last l  
because the thief was saved ; for as that was a prece  
that none should despair, so it was but one example  
none should presume.

### LESSON XL.

**N**ONE but the contemptible are apprehensive of  
tempt.

He who imagines he can do without the world, dec  
himself much ; but he who fancies the world cannot  
without him, is still more mistaken.

There is as much meanness in taking every trifle fr  
affront, as in putting up with the grossest indignity.  
first is the character of a bully ; the latter of a coward

There is more good to be done in life by obstinate  
gence and perseverance, than most people seem aware

The ant and the bee are but little and weak animals  
and yet, by constant application, they do wonders !

He hath made a good progress in business who  
thought well of it beforehand.

It is better to suffer without cause, than that  
should be cause for our suffering.

No great mind cavils.

### LESSON XLI.

**T**O get an estate fairly, requires good abilities.  
keep and improve one, is not to be done without  
igence and frugality. But to lose one with a grace,  
it so pleases the Divine Providence, is still a nobler a-

We always love those who admire us ; but we d-  
always love those whom we admire.

Magnanim

Magnanimity is sufficiently defined by its name; yet we may say of it, that it is the good sense of pride, and the noblest way of acquiring applause.

We can make choice of our meats, why not of our words too? We can examine what goes into our mouths, and why not what comes out of them as well? For the latter is more dangerous in a family than the former in the stomach.

Use law and medicine only in cases of necessity; they that use them otherwise, abuse themselves into weak bodies and light purses; they are good remedies, but bad recreations.

## LESSON XLII.

**N**EVER take credit where you can pay ready money, especially of low dealers: they will make you pay interest with a vengeance.

Advice is offensive, not because it lays us open to unexpected regret, or convicts us of any fault which has escaped our notice, but because it shows that we are known to others as well as ourselves.

An officious monitor is persecuted with hatred, not because his accusation is false, but because he assumes the superiority which we are not willing to grant him, and has dared to detect what we desired to conceal.

To get a name can happen but to few. A name, even in the most commercial nation, is one of the few things which cannot be bought—it is the free gift of mankind, which must be deserved before it will be granted, and is at last unwillingly bestowed.

Have not thy cloak to make when it begins to rain.

## LESSON XLIII.

**N**ATURE makes us poor only when we want necessities, but custom gives the name of poverty to the want of superfluities.

Pride is seldom delicate, it will please itself with very mean advantages; and envy feels not its own happiness, but when it may be compared with the miseries of others.

Peculiarity,

Peevishness, though it sometimes arises from old age, the consequence of some misery, is frequently one of the attendants on the prosperous, and is employed by flattery, in exacting homage, or by tyranny, in harsh subjection.

Combinations of wickedness would overwhelm the weak by the advantage which licentious principles afford, not those who have long practised perfidy, grow faint to each other.

To be of no church is dangerous. Religion, of which the rewards are distant, and which is animated only by faith and hope, will glide by degrees out of the mind unless it be invigorated and re-impressed by external ordinances, by stated calls to worship, and the salutary influence of example.

#### LESSON XLIV.

**T**O tell our own secrets is generally folly, but that which is without guilt. To communicate those which we are entrusted, is always treachery, and treachery for the most part combined with folly.

Who could imagine it possible to forget death, when every object puts one in mind of, and every moment brings nearer?

He who is open without levity; generous without waste; secret without craft; humble without meanings; bold without insolence; cautious without anxiety; liberal, yet not formal; mild, yet not timid; firm, yet tyrannical—is made to pass the ordeal of honour, friendship, and virtue.

Suspicion is no less an enemy to virtue than to honesty. He that is already corrupt, is naturally suspicious, and he that becomes suspicious, will quickly be corrupted. A man that breaks his word, bids others be false to

#### LESSON XLV.

**I**DLE and indecent applications of sentences taken from scripture, is a mode of merriment which a good man dreads for its profaneness, and a witty man disdains for its coarseness and vulgarity.

Yot

Youth is of no long duration ; and in maturer age, when the enchantments of fancy shall cease, and phantoms of delight dance no more about us, with what different feelings shall we retrospect the history of our lives ?

He that would pass the latter part of his life with honour and decency, must, when he is young, consider that he shall one day be old, and remember, when he is old, that he has once been young.

Frugality may be termed the daughter of prudence, the sister of temperance, and the parent of liberty.

Flatterers only lift a man up, as it is said the eagle does the tortoise, to get something by his fall.

A man had better be poisoned in his blood, than in his principles.

### LESSON XLVI.

**T**HERE is more true greatness in ingenuously owning a fault, and making proper reparation for it, than in obstinately defending a wrong conduct. But, quitting your purpose, retreat rather like a lion than like a cur.

The gazer in the streets wants a plan for his head, and an object for his heart.

There is no end to the inconveniences arising from the want of punctuality.

Conclude at least nine parts in ten of what is handed about by common fame to be false.

A hypocrite is under perpetual constraint. And what a torment must it be for a man always to appear different from what he really is !

If sensuality were pleasure, beasts are happier than men : But human felicity is lodged in the soul, not in the flesh.

Those who have wasted their own estates, will help you to consume yours.

### LESSON XLVII.

**M**ANY people have sense enough to keep their own secrets ; but from being unused to company, have unfortunately such a tell-tale countenance, as involuntarily declares what they would wish to conceal.



A man who cannot hear displeasing things, without visible marks of anger or uneasiness, or pleasing ones, without a sudden burst of joy, a cheerful eye, or an expanded face, is at the mercy of every knave.

People are better found out in their unguarded hours, than by the principal actions of their lives: the first is nature, the second art.

He, who never misbehaved either in joy, in grief, or surprise, must have his wisdom at command, in a manner almost superiour to humanity, and may be pronounced a true hero.

Wisdom and virtue are two infallible specifics against all the crosses and accidents of human life.

### LESSON XLVIII.

THE poor man, who envies not the rich, and cheerfully spares something for him that is poorer, is, in the realms of humanity, a king of kings.

Conscience admonishes us as a friend before it punishes us as an enemy.

Probity and justice are the foundation of society; they form its security—goodness and beneficence its utility—gentleness, affection and politeness, its charms.

Laziness is generally punished with poverty and want; but he who rises early, and is industrious and temperate, will acquire health and riches.

Study economy: it is easier to squander away property than to gain it.

It is with narrow soul'd people as with long necked bottles, the less they have in them the more noise they make in pouring it out.

A lie has no leg, but scandal has wings.

### LESSON XLIX.

PERHAPS every man may date the predominance of those desires that disturb his life, and contaminate his conscience, from some unhappy hour, when too much leisure exposed him to their incursions; for he has lived with

with little observation, either to himself, or others, who does not know, that to be idle is to be vicious.

There never was any man so insensible as not to perceive a Deity throughout the ordinary course of nature, though many have been so obstinately ungrateful as not to confess it.

To neglect at any time preparation for death, is to sleep on our post at a siege ; but to omit it in old age, is to sleep at an attack.

Prepare to part with life willingly ; study more how to die than how to live. If you would live till you are old, live as if you were to die when you are young.

## LESSON L.

**C**OWARDS die many times ; the valiant never taste of death but once.

Temperance, by fortifying the mind and body, leads to happiness ; intemperance, by enervating the mind and body, ends generally in misery.

Title and ancestry render a good man more illustrious ; but an ill one more contemptible. Vice is infamous, though in a prince ; and virtue honourable, though in a peasant.

Almost every object that attracts our notice, has its bright and its dark side. He who habituates himself to look at the displeasing side, will sour his disposition, and, consequently, impair his happiness ; while he who constantly beholds it on the bright side, insensibly meliorates his temper, and in consequence of it, improves his own happiness, and the happiness of all around him.

## LESSON LI.

**I** CONSIDER a human soul, without education, like marble in the quarry ; which shows none of its inherent beauties, till the skill of the polisher fetches out the colours, makes the surface shine, and discovers every ornamental cloud, spot, and vein, that runs through the body of it.

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The subject of a discourse being opened, explained and confirmed ; that is to say, the speaker, having gained the attention and judgment of his audience, he must proceed to complete his conquest over the passions ; such as, imagination, admiration, surprise, hope, joy, love, fear, grief, anger. Now, he must begin to exert himself : here it is, that a fine genius may display itself in the use of amplification, enumeration, interrogation, metaphor, and every ornament that can render a discourse entertaining, winning, striking, and enforcing.

I am persuaded, that neither death, nor life ; nor angels, nor principalities, nor powers ; nor things present, nor things to come ; nor height, nor depth ; nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

## LESSON LII.

**A**S beauty of person, with an agreeable carriage, pleases the eye, and that pleasure consists in observing that all the parts have a certain elegance, and are proportioned to each other ; so does decency of behaviour obtain the approbation of all with whom we converse, from the order, consistency, and moderation of our words and actions.

If Pericles, as historians report, could shake the firmest resolutions of his hearers, and set the passions of all Greece in a ferment, when the public welfare of his country, or the fear of hostile invasions, was the subject ; what may we not expect from that orator, who, with a becoming energy, warns his audience against those evils which have no remedy, when once undergone, either from prudence or time ?

## LESSON LIII.

**T**HOUGH good sense is not in the number, nor always, it must be owned, in the company of the sciences ; yet is it, (as the most sensible of the poets has justly observed) fairly worth the seven.

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An elevated genius, employed in a little thing, appears (to use the simile of Longinus) like the sun in his evening declination ; he remits his splendour, but retains his magnitude ; and pleases more, though he dazzles less.

The horror with which we entertain the thoughts of death, (or indeed of any future evil) and the uncertainty of its approach, fill a melancholy mind with innumerable apprehensions and suspicions.

If envious people were to ask themselves, whether they would exchange their entire situations, with the persons envied (I mean their minds, passions, notions, as well as their persons, fortunes, dignities, &c.)—I presume the self love common to all human nature, would generally make them prefer their own condition.

## LESSON LIV.

ONE day, when the Moon was under an eclipse, she complained thus to the Sun of the discontinuance of his favours. My dearest friend, said she, why do you not shine upon me as you used to do ? Do I not shine upon thee ? said the Sun : I am very sure that I intend it. O no, replies the Moon : but now I perceive the reason. I see that dirty planet, the Earth, is got between us.

Searching every kingdom for the man who has the least comfort in life, where is he to be found ? In the royal palace. What ! His Majesty ? Yes ; especially if he be a despot.

You have obliged a person : Very well ! what would you have more ? Is not the consciousness of doing good a sufficient reward ?

A certain passenger at sea had the curiosity to ask the pilot of the vessel, what death his father died of. What death ! said the pilot ; why he perished at sea, as my grandfather did before him. And are you not afraid of trusting yourself to an element that has proved thus fatal to your family ? Afraid ! by no means : Is not your father dead ? Yes ; but he died in his bed. And why then, returned the pilot, are you not afraid of trusting yourself to your bed ?

LESSON

## LESSON LIX.

**N**OTWITHSTANDING all the care of Cicero, history informs us that Marcus proved a mere blockhead ; and that Nature (who, it seems, was even with reason for her prodigality to the father) rendered him incapable of improving, by all the rules of eloquence, the precepts of philosophy, his own endeavours, and the most refined conversation of Athens.

The opera (in which action is joined with music, in order to entertain the eye at the same time with the ear) must beg leave (with all due submission to the taste of the great) to consider as a forced conjunction of two things which nature does not allow to go together.

As to my own abilities in speaking (for I shall admit this charge, although experience has convinced me that what is called the power of eloquence depends for the most part upon the hearers, and that the characters of public speakers are determined by that degree of favour which you vouchsafe to each) if long practice, I say, hath given me any proficiency in speaking, you have ever found devoted to my country.

## LESSON LX.

**I**S it credible, is it possible, that the mighty soul of Newton should share exactly the same fate with the vilest insect that crawls upon the ground ; that, after having laid open the mysteries of nature, and pushed its discoveries almost to the very boundaries of the universe should on a sudden, have all its lights at once extinguish and sink into everlasting darkness and insensibility ?

Suppose a youth to have no prospect either of sitting in parliament, of pleading at the bar, of appearing upon stage, or in the pulpit ; does it follow that he need bestow no pains in learning to speak properly his native language ? Will he never have occasion to read in a company of friends, a copy of verses, a passage of a book, or newspaper ? Must he never read a discourse of Tillotson, or a chapter of the Whole Duty of Man, for the instruction of his children and servants ? Cicero justly observes, that address in speaking is highly ornamental, as well as useful, even private

e life. The limbs are parts of the body much less than the tongue ; yet no gentleman grudges a considerable expence of time and money to have his son taught them properly : which is very commendable. And no attention to be paid to the use of the tongue, ory of man?

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## LESSON LXI.

AVE always preferred cheerfulness to mirth. The latter I consider as an act, the former as a habit of mind. Mirth is short and transient, cheerfulness fixed and permanent. Those are often raised into the greatest transports of mirth, who are subject to the greatest passions of melancholy : on the contrary, cheerfulness, though it does not give the mind such an extensive gladness, prevents us from falling into any depths of sorrow. It is like a flash of lightning, that breaks through a mass of clouds, and glitters for a moment ; cheerfulness is like a kind of day-light in the mind, and fills it with a steady and perpetual serenity.

At the same time that I think discretion the most useful quality a man can be master of, I look upon cunning to be the accomplishment of little, mean, ungenerous minds. Discretion points out the noblest ends to us, and prescribes the most proper and laudable methods of attaining them ; cunning has only private selfish aims, and sticks at means which may make them succeed : discretion has enlarged and extended views, and, like a well formed eye, commands a whole horizon ; cunning is a kind of short-sightedness, that discovers the minutest objects which are within its hand, but is not able to discern things at a distance.

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## LESSON LXII.

On a fair weather, when my heart is cheered, and I feel that exaltation of spirits which results from light and health, joined with a beautiful prospect of nature, I regard myself as one placed by the hand of God in the

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midst

midst of an ample theatre, in which the sun, moon, stars, the fruits also and vegetables of the earth, perpetually changing their positions or their aspects, exhibit elegant entertainment to the understanding, as well as eye. Thunder and lightning, rain and hail, the rainbow, and the glaring comets, are decorations of this magnificent theatre; and the sable hemisphere, studded with sparkling stars, the blue vault at noon, the glorious gildings and colours in the horizon, I look on as so many successive scenes.

Complaisance renders a superiour amiable, an agreeable, and an inferiour acceptable. It smooths distinctions, sweetens conversation, and makes every one in the company pleased with himself. It produces good nature and mutual benevolence, encourages the timid, soothes the turbulent, humanizes the fierce, and civilizes a society of civilized persons from a confused savages. In a word, complaisance is a virtue that binds all orders of men together in a friendly intercourse of words and actions, and is suited to that equality in human nature, which every one ought to consider, so far as is consistent with the order and economy of the world.

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### LESSON LXIII.

**T**O hear a judicious and elegant discourse from the pulpit, which would in print make a noble figure, murdered by him who had learning and taste to conceive it, but having been neglected as to one important part of his education, knows not how to deliver it otherwise than with a tone between singing and saying, or with a nod of his head, to enforce, as with a hammer, every emphatic word, or with the same unanimated monotony in which he was used to repeat *Que genus* at Westminster school: what can be imagined more lamentable? Yet what is common!

Having already shown how the fancy is affected by the works of nature, and afterwards considered in general the works of nature and art, how they mutually assist and complete each other, in forming such scenes and prospects as are most apt to delight the mind of the beholder.

shall in this paper throw together some reflections on that particular art, which has a more immediate tendency than any other, to produce those primary pleasures of the imagination, which have hitherto been the subject of this discourse.

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## LESSON LXIV.

**D**OES greatness secure persons of rank from infirmities either of body or mind? Will the head-ach, the gout, or fever spare a prince any more than a subject? When old age comes to lie heavy upon him, will his engineers relieve him of the load? Can his guards and centinels, by doubling and trebling their numbers, and their watchfulness, prevent the approach of death? Nay, if jealousy, or even ill-humour, disturb his happiness, will the cringes of his fawning attendants restore his tranquillity? When the pangs of the gout, or stone, extort from him screams of agony, do the titles of Highness or Majesty come sweetly into his ear? If he be agitated with rage, does the sound of Serene, or Most Christian, prevent his staring, reddening, and gnashing with his teeth like a madman? Would not a twinge of the tooth-ach, or an affront from an inferiour, make the mighty Cæsar forget that he was emperor of the world?

When will you, my countrymen, when will you rouse from your indolence, and bethink yourselves of what is to be done? When you are forced to it by some fatal disaster? When irresistible necessity drives you? What think you of the disgraces which are already come upon you? Is not the past sufficient to stimulate your activity? or, do you wait for somewhat more forcible and urgent? How long will you amuse yourselves with enquiring of one another after the news as you gamble idly about the streets? What news so strange ever came to Athens, as that a Macedonian should subdue this state, and lord it over Greece?

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## LESSON LXV.

**N**OTHING is more amiable than true modesty, and nothing more contemptible than the false. The one guards virtue; the other betrays it. True modesty is



is ashamed to do any thing that is repugnant to the rules of right reason ; false modesty is ashamed to do any thing that is opposite to the humour of the company. True modesty avoids every thing that is criminal ; false modesty, every thing that is unfashionable. The latter is only a general undetermined instinct ; the former is that instinct, limited and circumscribed by the rules of prudence and religion.

// How different is the view of past life, in the man who is grown old in knowledge and wisdom, from that of him who is grown old in ignorance and folly ! The latter is like the owner of a barren country, that fills his eye with the prospect of naked hills and plains, which produce nothing either profitable or ornamental : The former, beholds a beautiful and spacious landscape, divided into delightful gardens, green meadows, fruitful fields, and can scarce cast his eye on a single spot of his possessions, that is not covered with some beautiful plant or flower.

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### LESSON LXVI.

**I**T is owing to our having early imbibed false notions of virtue, that the word *Christian*, does not carry with it, at first view, all that is great, worthy, friendly, generous, and heroic. The man who suspends his hopes of the reward of worthy actions till after his death ; who can bestow, unseen ; who can overlook hatred ; do good to his slanderer ; who can never be angry at his friend, never revengeful to his enemy,—is certainly formed for the benefit of society.

Though we seem grieved at the shortness of life in general, we are wishing every period of it at an end. The miser longs to be of age ; then to be a man of business ; then to make up an estate ; then to arrive at honours ; then to retire. The usurer would be very well satisfied, to have all the time annihilated that lies between the present moment and the next quarter day ; the politician would be contented to lose three years in his life could he place things in the posture, which he fancies they will stand in after such a revolution of time ; and the lover would be glad to strike out of his existence, all the moments that are to pass away before the happy meeting.

LESSON

## LESSON LXVII.

**A**S there is a worldly happiness, which God perceives to be no other than disguised misery ; as there are worldly honours, which, in His estimation, are reproach : so there is a worldly wisdom, which, in His sight is foolishness. Of this worldly wisdom the characters are given in the scriptures, and placed in contrast with those of the wisdom which is from above. The one, is the wisdom of the crafty ; the other, that of the upright : the one terminates in selfishness ; the other, in charity ; the one is full of strife and bitter envying ; the other, of mercy and good fruits.

True honour, though it be a different principle from religion, is that which produces the same effects. The lines of action, though drawn from different parts, terminate in the same point. Religion embraces virtue, as it is enjoined by the laws of God ; honour, as it is graceful and ornamental to human nature. The religious man fears, the man of honour scorns, to do an ill action. The latter considers vice as something that is beneath him ; the former, as something that is offensive to the Divine Being ; the one, as what is unbecoming ; the other, as what is forbidden.

## LESSON LXVIII.

**S**HOULD the greater part of people sit down and draw up a particular account of their time, what a shameful bill would it be ! So much in eating, drinking and sleeping, beyond what nature requires ; so much in revelling and wantonness ; so much for the recovery of last night's intemperance ; so much in gaming, plays and masquerades ; so much in paying and receiving formal and impertinent visits ; so much in idle and foolish prating, in censuring and reviling our neighbours ; so much in dressing out our bodies and in talking of fashions ; and so much wasted and lost in doing nothing at all.

If we would have the kindness of others, we must endure their follies. He who cannot persuade himself to withdraw from society, must be content to pay a tribute of his time to a multitude of tyrants ; to the loiterer, who

makes appointments he never keeps—to the consulter, who asks advice he never takes—to the boaster, who blusters only to be praised—to the complainer, who whines only to be pitied—to the projector, whose happiness is to entertain his friends with expectations which all but himself know to be vain—to the economist, who tells of bargains and settlements—to the politician, who predicts the consequences of deaths, battles, and alliances—to the usurer, who compares the state of the different funds—and to the talker, who talks only because he loves to be talking.

## LESSON LXIX.

## MODESTY.

**M**ODESTY is a polite accomplishment, and generally an attendant upon merit: It is engaging to the highest degree, and wins the heart of all our acquaintance. On the contrary, none are more disgustful in company, than the impudent and presuming. The man who is, on all occasions, commending and speaking well of himself, we naturally dislike. On the other hand, he who studies to conceal his own defects, who does justice to the merits of others, who talks but little of himself, and that with modesty, makes a favourable impression on the persons he is conversing with, captivates their minds, and gains their esteem.

CHESTERFIELD.

## LESSON LXX.

## FEMALE MODESTY.

**O**NE of the chiefest beauties in a female character, is that modest reserve, that retiring delicacy, which avoids the public eye, and is disconcerted even at the gaze of admiration.—I do not wish you to be insensible to applause. If you were, you must become, if not worse, at least, less amiable women. But you may be dazzled by that admiration which yet rejoices your hearts. When a girl ceases to blush, she has lost the most powerful charm of beauty. That extreme sensibility which it indicates,

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may be a weakness, and incumbrance in *our* sex, as I have too often felt; but in *yours* it is peculiarly engaging. Pedants, who think themselves philosophers, ask why a woman should blush when she is conscious of no crime. It is a sufficient answer, that nature has made you to blush when you are guilty of no fault, and has forced us to love you because you do so. Blushing is so far from being necessarily an attendant on guilt, that it is the usual companion of innocence.

GREGORY.

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## LESSON LXXI.

### RELIGION.

**T**HOUGH the duties of religion, strictly speaking, are equally binding on both sexes, yet certain differences in their natural character and education, render some vices in *your* sex particularly odious. The natural hardness of *our* hearts, and strength of *our* passions, inflamed by the uncontrolled license we are too often indulged with in our youth, are apt to render *our* manners more dissolute, and make us less susceptible of the finer feelings of the heart. *Your* superiour delicacy, your modesty, and the usual severity of your education, preserve *you*, in a great measure, from any temptation to those vices to which *we* are most subjected. The natural softness and sensibility of your dispositions particularly fit you for the practice of those duties where the heart is chiefly concerned. And this, along with the natural warmth of your imaginations, renders you particularly susceptible of the feelings of devotion.

There are many circumstances in your situation that peculiarly require the supports of religion to enable you to act in them with spirit and propriety. Your whole life is often a life of suffering. You cannot plunge into business, or dissipate yourselves in pleasure and riot, as men too often do, when under the pressure of misfortunes. You must bear your sorrows in silence, unknown and unpitied. You must often put on a face of serenity and cheerfulness, when your hearts are torn with anguish, or sinking in despair. Then your only resource is in the consolations of religion.

GREGORY.

LESSON

## LESSON LXXII.

**W**HAT a blessing is it to beings, with such limited capacities as ours confessedly are, to have God himself for our instructor, in every thing which it much concerns us to know ! We are principally concerned in knowing—not the origin of arts, or the recondite depths of science—not the histories of mighty empires desolating the globe by their contentions—not the subtilties of logick, the mysteries of metaphysics, the sublimities of poetry, or the niceties of criticism. These, and subjects such as these, properly occupy the learned leisure of a few ; but the bulk of human kind have ever been and must ever remain, ignorant of them all.—We are all, of every rank and condition, equally concerned in knowing—what will become of us after death ;—and, if we are to live again, we are interested in knowing—whether it be possible for us to do any thing whilst we live here, which may render that future life a happy one. Now, “that thing called *Christianity*,” as you scoffingly speak—that last best gift of Almighty God, as I esteem it, the gospel of Jesus Christ, has given us the most clear and satisfactory information on both these points. It tells us, what deism never could have told us, that we shall certainly be raised from the dead—that, whatever be the nature of the soul, we shall certainly live forever—and that, whilst we live here, it is possible for us to do much towards the rendering that everlasting life a happy one. These are tremendous truths to bad men ; they cannot be received and reflected on with indifference by the best ; and they suggest to all such a cogent motive to virtuous actions, as *deism* could not furnish even to *Brutus* himself.

WATSON TO PAINE.

## LESSON LXXIII.

## BENEVOLENCE AND HUMANITY.

**Y**OUTH is the proper season for cultivating the benevolent and humane affections. As a great part of your happiness is to depend on the connections which you form with others, it is of high importance that you acquire betimes the temper and the manners which will render

render such connections comfortable. Let a sense of justice be the foundation of all your social qualities. In your most early intercourse with the world, and even in your youthful amusements, let no *unfairness* be found. Engrave on your minds that sacred rule of "*doing in all things to others, according as you wish that they should do unto you.*" For this end impress yourselves with a deep sense of the original and natural equality of men. Whatever advantages of birth or fortune you possess, never display them with an ostentatious superiority. Leave the subordinations of rank, to regulate the intercourse of more advanced years. At present it becomes you to act among your companions as man with man. Remember how unknown to you are the vicissitudes of the world; and how often they, on whom ignorant and contemptuous young men once looked down with scorn, have risen to be their superiours in future years. *Compassion* is an emotion of which you ought never to be ashamed. Graceful in youth is the tear of sympathy, and the heart that melts at the tale of woe. Let not ease and indulgence contract your affections, and wrap you up in selfish enjoyments. Accustom yourselves to think of the distresses of human life; of the solitary cottage, the dying parent, and the weeping orphan. Never sport with pain and distress in any of your amusements, nor treat even the meanest insect with wanton cruelty.

BLAIR.

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## LESSON LXXIV.

## SENSIBILITY.

DEAR Sensibility! source inexhausted of all that's precious in our joys, or costly in our sorrows! thou chainest the martyr down upon his bed of straw, and it is thou who liftest him up to heaven. Eternal fountain of our feelings! It is here I trace thee, and this is thy divinity which stirs within me: not, that in some sad and sickening moments, "my soul shrinks back upon herself, and startles at destruction"—mere pomp of words!—but that I feel some generous joys and generous cares beyond myself—all comes from thee, great, great Sensorium of the world! which vibrates, if a hair of our head but falls upon

on the ground, in the remotest desert of thy creation. Touched with thee, Eugenius draws my curtain when I languish; hears my tale of symptoms, and blames the weather for the disorder of his nerves. Thou givest a portion of it sometimes to the roughest peasant who traverses the bleakest mountains—He finds the lacerated lamb of another's flock. This moment I beheld him leaning with his head against his crook, with piteous inclination looking down upon it—Oh! had I come one moment sooner!—It bleeds to death—his gentle heart bleeds with it. Peace to thee, generous swain! I see thou walkest off with anguish—but thy joys shall balance it; for happy is thy cottage, and happy is the sharer of it, and happy are the lambs which sport about you.

STERNE.

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### LESSON LXXV.

## LIBERTY.

**D**ISGUISE thyself as thou wilt, still slavery! Still thou art a bitter draught; and though thousands in all ages have been made to drink of thee, thou art no less bitter on that account. It is thou, LIBERTY, thrice sweet and gracious goddess, whom all in public or in private worship, whose taste is grateful, and ever will be so, till nature herself shall change—no tint of words can spot thy snowy mantle, or chymic power turn thy sceptre into iron—with thee to smile upon him as he eats his crust, the swain is happier than his monarch, from whose court thou art exiled. Gracious Heaven! grant me but health, thou great Bestower of it, and give me but this fair goddess as my companion; and shower down thy mitres, if it seems good unto thy divine providence, upon those heads which are aching for them.

STERNE.

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### LESSON LXXVI.

## SLAVERY.

**P**URSUING these ideas, I sat down close by my table, and leaning my head upon my hand, I began to figure to myself the miseries of confinement. I was in a right frame

frame for it, and so I gave full scope to my imagination. I was going to begin with the millions of my fellow creatures born to no inheritance but slavery; but finding, however affecting the picture was, that I could not bring it nearer me, and that the multitude of sad groups in it did but distract me—I took a single captive, and having first shut him up in his dungeon, I then looked through the twilight of his grated door to take his picture. I beheld his body half wasted away with long expectation and confinement, and felt what kind of sickness of the heart it was which arises from hope deferred. Upon looking nearer, I saw him pale and feverish: in thirty years the western breeze had not once fanned his blood—he had seen no sun, no moon in all that time—nor had the voice of friend or kinsman breathed through his lattice. His children—But here my heart began to bleed—and I was forced to go on with another part of the portrait. He was sitting upon the ground upon a little straw, in the furthest corner of his dungeon, which was alternately his chair and bed: a little calendar of small sticks were laid at the head, notched all over with the dismal days and nights he passed there—he had one of those little sticks in his hand, and with a rusty nail he was etching another day of misery to add to the heap. As I darkened the little light he had, he lifted up a hopeless eye towards the door, then cast it down—shook his head, and went on with his work of affliction. I heard his chains upon his legs, as he turned his body to lay his little stick upon the bundle—He gave a deep sigh—I saw the iron enter into his soul—I burst into tears—I could not sustain the picture of confinement which my fancy had drawn.

STERNE.

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## LESSON LXXVII.

### DIGNITY OF MAN.

**G**UIDED by *reason*, man has travelled through the *vast* regions of the philosophic world. He has originated rules by which he can direct the ship through the pathless ocean, and measure the comet's flight over the fields of unlimited space. He has established society and



and government. He can aggregate the profusions of every climate and every season. He can meliorate the severity, and remedy the imperfections, of nature herself. All these things he can perform by the assistance of reason. // By *imagination*, man seems to verge towards *creative power*. Aided by this, he can perform all the wonders of sculpture and painting. He can almost make the marble speak. He can almost make the brook murmur down the painted landscape. Often, on the pinions of imagination, he soars aloft, where the eye has never travelled; where other stars glitter on the mantle of night, and a more effulgent sun lights up the blushes of morning. Flying from world to world, he gazes on all the glories of creation; or, lighting on the distant margin of the universe, darts the eye of fancy over the mighty void, where power creative never yet has energized; where existence still sleeps in the wide abyss of possibility.

BURGES.

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### LESSON LXXVIII.

**B**Y *imagination*, man can travel back to the source of time; converse with the successive generations of men, and kindle into emulation while he surveys the monumental trophies of ancient art and glory. He can sail down the stream of time until he loses "sight of stars and sun, by wandering into those retired parts of eternity, where the heavens and earth shall be no more." To these unequivocal characteristics of greatness in man, let us adduce the testimony of nature herself. Surrounding creation subserves the wants and proclaims the dignity of man. For him day and night visit the world. For him the seasons walk their splendid round. For him the earth teems with riches, and the heavens smile with beneficence. All creation is accurately adjusted to his capacity for bliss. He tastes the dainties of festivity, breathes the perfumes of morning, revels on the charms of melody, and regales his eye with all the painted beauties of vision. Whatever can please, whatever can charm, whatever can expand the soul with extasy of bliss, allures and solicits his attention. All things beautiful, all things grand, all things sublime, appear in native loveliness, and proffer man the richest pleasures of fruition.

BURGES.

LESSON

## LESSON. LXXIX.

## SOCIETY.

IF the improvements of the mind, the advancements in the arts of utility and ornament, are produced by social intercourse, may we not say, that social intercourse offers men the greatest number of enjoyments? Do we derive no felicity from the fine arts, from knowledge, and from refinement of feelings? Is no pleasure felt while we listen to the strains of music; while we read the majestic numbers of poetry, or while we gaze on the landscape, ornamented by the hand of cultivation? Who will say there are no pleasures in knowledge? Surely not he who has felt the influence of one ray of that profusion of science which beams on the mind of the philosopher, who has realized the force of moral truth, and enjoyed the luxury of mathematical demonstration. *¶* Do we derive no felicity from refined feelings? Is there no delight in sociability, no charm in friendship, no rapture in love? Is there no blessedness in beneficence, when, by a reciprocation of benefactions, the heart is warmed with gratitude, and diffused with benevolence? What solitary pleasures can compare with these? Can the gross fruition of the anchorite equal the refined felicity of conjugal intercourse? Can the wild savageness of natural liberty afford a delight like the sober undisturbed satisfaction of civil freedom? Can the faith and devotion of the solitary who "sees God in clouds, or hears him in the wind," swell the soul with such exalted beatitude as glows in the bosom of the *Christian*, who, illumined by the full blaze of revelation, looks beyond the mountain, beyond the lurid clouds, and, enraptured, beholds a God of boundless mercy seated on the circuit of the heavens? No; even the happiness of a solitary angel must sink below the reach of computation, when once contrasted with the felicity of those on earth, who and within the embrace of social intercourse, and feel their souls engaged by knowledge, refined by reason, illumined by revelation, warmed by devotion, and united by the ties of friendship and love.

BURGES.

## LESSON LXXX.

## HAPPY SOCIETY.

**W**ERE I to form a picture of happy society, it would be a town consisting of a due mixture of hills, vallies, and streams of water. The land well fenced and cultivated; the roads and bridges in good repair; a decent inn for the refreshment of travellers, and for public entertainments. The inhabitants mostly husbandmen; their wives and daughters domestic manufacturers; a suitable proportion of handicraft workmen, and two or three traders; a physician and lawyer, each of whom should have a farm for his support. A clergyman of good understanding, of a candid disposition, and exemplary morals; not a metaphysical, nor a polemic, but a serious and practical preacher. A schoolmaster who should understand his business, and teach his pupils to govern themselves. A social library, annually increasing, and under good regulation. A club of sensible men, seeking mutual improvement. A decent musical society. No intriguing politician, horse jockey, gambler or sot; but all such characters treated with contempt. Such a situation may be considered as the most favourable to social happiness of any which this world can afford.

BELKNAP.

## LESSON LXXXI.

## LYING.

**O**F all the vices, there is no one more criminal, more mean, and more ridiculous than lying. The end designed by it is very seldom accomplished, for lies are always found out, at one time or other; and yet there are persons who give way to this vice, who are otherwise of good principles, and have not been illy educated. Lies generally proceed from vanity, cowardice, and a revengeful disposition, and sometimes from a mistaken notion of self-defence. He who tells a malicious lie, with a view of injuring the person he speaks of, may gratify his wish for a while, but will, in the end, find it recoil upon himself; for, as soon as he is detected (and detected he most certainly will be)

be) he is despised for the infamous attempt, and whatever he may say hereafter of that person, will be considered as false, whether it be so or not. If a man lies, shuffles or equivocates, for, in fact they are all alike, by way of excuse for any thing he has said or done, he aggravates the offence rather than lessens it; for the person to whom the lie is told has a right to know the truth, or there would have been no occasion to have framed a falsehood. This person, of course, will think himself ill treated for being a second time affronted; for what can be a greater affront than an attempt to impose upon any man's understanding? Besides, lying, in excuse for a fault, betrays fear, than which, nothing is more dastardly, and unbecoming the character of a gentleman. There is nothing more manly, or more noble, if we have done wrong, than frankly to own it. It is the only way of meeting forgiveness. Indeed, confessing a fault and asking pardon, with great minds, is considered as a sufficient atonement. "I have been betrayed into an error," or, "I have injured you, Sir, and am heartily ashamed of it, and sorry for it," has frequently disarmed the person injured, and where he would have been our enemy, has made him our friend. CHESTERFIELD.

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## LESSON LXXXII.

### VULGARITIES.

**W**HISTLING, humming a tune, drumming with the fingers, playing with the shovel and tongs, whipping your boots, making a noise with your feet, and such like, are all breaches of good manners, and indications of your contempt for the persons present. Besides, such noises are very offensive to delicate nerves; therefore they should not be indulged. Spitting on the floor or carpet is a nasty practice, and shocking in a man of education.

Keep yourself free likewise from odd tricks or habits, such as thrusting out your tongue continually, snapping your fingers, rubbing your hands, sighing aloud, an affected shivering of your whole body, gaping with a noise like a country-fellow that had been sleeping in a hay loft,

or

or indeed with any noise, and many others, which I have noticed before ; these are imitations of the manners of the mob, and are degrading to a gentleman.

Whispering in company, is another act of ill-breeding : It seems to insinuate, either that the persons whom we would not wish to hear, are unworthy of our confidence, or it may lead them to suppose we are speaking improperly of them ; on both accounts, therefore, abstain from it.

One word only, as to *swearing*. Those who addict themselves to it, and interlard their discourse with oaths, can never be considered as gentlemen ; they are generally people of low education, and are unwelcome in what is called good company. It is a vice that has no temptation to plead, but is, in every respect, as vulgar as it is wicked.

CHESTERFIELD.

## LESSON LXXXIII.

### THE TELLING OF STORIES.

**A**VOID telling stories in company, unless they are very short indeed, and very applicable to the subject you are upon ; in this case relate them in as few words as possible ; without the least digression, and with some apology ; as that you hate the telling of stories, but the shortness of it induced you. And if your story has any wit in it, be particularly careful not to laugh at it yourself.

After you have begun your story, do not hold your hearers in a painful suspense by stopping to speak to your child, or any one else, if you can help it. Nothing is more tiresome and disagreeable than a long tedious narrative ; it betrays a gossiping disposition, and a great want of imagination ; and nothing is more ridiculous than to express an approbation of your own story by a laugh. In relating any thing, keep clear of repetitions, or very hackneyed expressions, such as, *says he*, or *says she*. Some people will use these so often, as to take off the hearer's attention to the story ; as, in an organ out of tune, one pipe shall perhaps sound the whole time of playing, and confuse the piece, so as not to be understood. *Digressions*, likewise, should be guarded against. A story is always more agreeable.

able without them. Of this kind are, *"the gentleman I am telling you of, is the son of Sir Thomas,—who lives in Harley street; you must know him—his brother had a horse that won the sweep stakes at the last Newmarket meeting. Zounds! if you don't know him, you know nothing."* Or, *"He was an upright tall old gentleman, who wore his own long hair: don't you recollect him?"* All this is unnecessary; is very tiresome and provoking, and would be an excuse for a man's behaviour, if he was to leave us in the midst of our narrative.

In relating any thing, be particularly careful not to speak of yourself, if you can possibly avoid it. An impudent fellow lugs in himself upon all occasions, and is ever the hero of his own story.

CHESTERFIELD.

## LESSON LXXXIV.

### BEHAVIOUR AT TABLE.

**T**O do the honours of a table gracefully, is one of the outlines of a well-bred man; and to carve well, is an article, little as it may seem, that is useful twice every day, and the doing of which ill, is not only troublesome to one's self, but renders us disagreeable and ridiculous to others. We are always in pain for a man, who, instead of cutting up a fowl genteely, is hacking for half an hour across a bone, greasing himself, and bespattering the company with the sauce. Use, with a little attention, is all that is necessary to acquit yourself well in this particular. To be well received, you must, also, pay some attention to your behaviour at table, where it is exceedingly rude to scratch any part of your body, to spit, or blow your nose, if you can possibly avoid it, to eat greedily, to lean your elbows on the table, to pick your teeth before the dishes are removed, or to leave the table before grace is said.

Never pick your teeth with a fork; it is an abominable practice.

CHESTERFIELD.

## LESSON LXXXV.

### NEATNESS OF PERSON.

**A**S no one can please in company, however graceful in his air, unless he be clean and neat in his person, this qualification deserves consideration.

Negligence of one's person not only implies an unsufferable indolence, but an indifference whether we please or not. It betrays an insolence and affectation, arising from a presumption, that we are sure of pleasing, without having recourse to those means which many are obliged to use.

He who is not thoroughly clean in his person, will be offensive to all he converses with. A particular regard to the cleanliness of your mouth, teeth, hands and nails, is but common decency. A foul mouth and unclean hands, are certain marks of vulgarity; the first is the cause of an offensive breath, which nobody can bear, and the last is declarative of dirty work; one may always know a gentleman by the state of his hands and nails. The flesh at the roots should be kept back, so as to shew the semicircle at the bottom of the nails; the edges of the nails should never be cut down below the ends of the fingers, nor should they be suffered to grow longer than the fingers.

CHESTERFIELD.

## LESSON LXXXVI.

### ELEGANCE OF EXPRESSION.

IT is not one or two qualifications alone that complete the gentleman; it must be a union of many; and graceful *speaking* is as essential as gracefulness of *person*.

Every man cannot be a *harmonious* speaker; a roughness or coarseness of voice may prevent it; but if there are no natural imperfections, if a man does not stammer or lisp, or has not lost his teeth, he may speak *gracefully*; nor will all these defects, if he has a mind to it, prevent him from speaking *correctly*.

Nobody can attend with pleasure to a bad speaker. One who tells his story ill, be it ever so important, will tire even the most patient. If you have been present at the performance of a good tragedy, you have doubtless been sensible of the good effects of a speech well delivered; how much it has interested and affected you; and on the contrary how much an ill-spoken one has disgusted you. It is the same in common conversation: He who speaks deliberately, distinctly and correctly; he who makes use of the best words to express himself, and varies his voice according to the na-

ture of the subject, will always please, while the thick or hasty speaker, he who mumbles out a set of ill-chosen words, utters them ungrammatically, or with a dull monotony, will tire and disgust. Be assured then, the air, the gesture, the looks of a speaker, a proper accent, a just emphasis, and tuneful cadence, are full as necessary to please and be attended to, as the subject matter itself. People may talk what they will of solid reasoning and sound sense; without the graces and ornaments of language, they will neither please nor persuade.

In common discourse, even trifles elegantly expressed will be better received than the best of arguments, homely and unadorned.

CHESTERFIELD.

## LESSON LXXXVII.

### ELOQUENCE.

**S**PEECH and reason are the characteristics, the glory and the happiness of man. These are the pillars which support the fair fabric of eloquence; the foundation, on which is erected the most magnificent edifice, that genius could design, or art construct. To cultivate eloquence, then, is to improve the noblest faculties of our nature, the richest talents with which we are entrusted. A more convincing proof of the dignity and importance of our subject need not, cannot be advanced.

The benevolent design and the beneficial effects of eloquence, evince its great superiority over every other art, which ever exercised the ingenuity of man. To instruct, to persuade, to please; these are its objects.

To scatter the clouds of ignorance and error from the atmosphere of reason; to remove the film of prejudice from the mental eye; and thus to irradiate the benighted mind with the cheering beams of truth, is at once the business and the glory of eloquence.

To promote the innocent and refined pleasures of the fancy and intellect; to strip the monster vice of all his borrowed charms, and expose to view his native deformity; to display the resistless attractions of virtue; and, in one word, to rouse to action all the latent energies of man, in the proper and ardent pursuit of the great end of his existence, is the orator's pleasing, benevolent, sublime employment.

PERKINS.

LESSON



## LESSON LXXXVIII.

WITH pleasure we descry the dawning of that bright day of eloquence, which we have anticipated. The grand council of our nation has already evinced, that in this respect, as in all others, our republic acknowledges no existing superiour. And we trust, that, as our sacred teachers make it their constant endeavour to imitate the great learning, the exemplary virtue, the exalted piety, and the extensive usefulness of the great apostle of the Gentiles, they will not fail to resemble him in that commanding, that heavenly eloquence, which made an avaricious, an unbelieving Felix tremble.

May Columbia always afford more than one *Demosthenes*, to support the sacred cause of freedom, and to thunder terror in the ears of every transatlantic *Philip*. May more than *Ciceronian* eloquence be ever ready to plead for injured innocence and suffering virtue.

Warned by the fate of her predecessors, may she escape those quicksands of vice, which have ever proved the bane of empire. May her glory and her felicity increase with each revolving year, till the last trump shall announce the catastrophe of nature, and time shall immerge in the ocean of eternity.

PERKINS.

## LESSON LXXXIX.

## EQUANIMITY OF MIND.

THERE is indeed no greater happiness than an even natural temper, neither liable to be extremely eager and sanguine, nor stoically indifferent and insensible; neither apt to be worked up to a tempest with every trifle, nor yet buried in a continual lethargic stupidity; neither delighting in being always engaged in scenes of mirth and frolic, nor to be wrapped in the impenetrable gloom of a fixed melancholy. And after all, what is there in life that may justly be reckoned of sufficient importance to move a person to a violent passion? What good grounds can there be for great expectations, for gloomy apprehensions, for immoderate triumph, or for deep dejection in such a state as the present, in which we are sure of meeting with innumerable

innumerable disappointments, even in the greatest success of our affairs, and in which we know that our afflictions and our pleasures must both be soon over? True wisdom will direct us to study *moderation* with respect to all worldly things; to indulge mirth but seldom, excessive grief never; but to keep up constantly an even cheerfulness of temper.

BURGH.

## LESSON XC.

### PRUDENCE IN ACTION.

**T**HE wisdom of behaviour is, to communicate your knowledge to all, who seem willing to receive it; your private affairs only to persons of approved secrecy and judgment, and to them no more than is absolutely necessary; to have many acquaintance, but few intimates; to open your countenance to all, your heart to very few.

Never think of friendship with a covetous man: He loves his money better than his friend. Nor with a man of pleasure: He has not gravity enough to render his conversation improving. Nor with a wicked man: He will corrupt you. Nor with a silly fellow: His emptiness will disgust you. Nor with a drunkard: He will betray your secrets. A passionate fellow will affront you. A conceited man will expect you to submit to him in every thing. A mean-spirited creature will disgrace you. A bully will draw you into his quarrels. A spendthrift will borrow your money. A very poor fellow will make your life unhappy. A man of overgrown fortune will draw you into his expensive way of living.

BURGH.

## LESSON XCI.

### METHOD IN BUSINESS.

**T**HERE is nothing that contributes more to the ready and advantageous dispatch, as well as to the safety and success of business, than *method* and *regularity*. Let a man set down in his memorandum-book, every morning, the several articles of business he has to do through the day;

That intelligence which directed the orderly formation of the human body, must have resided in a Being whose power was adequate to the production of such an effect.

MAXCY.

## LESSON XCIV.

### CREATION.

CREATION surely is the prerogative of a self-existent, uncaused Being. Finite creatures may *arrange* and *dispose*, but they cannot *create*; they cannot give life. It is a universal law through all nature, that like produces like. The same laws most probably obtain through the whole system in which we are connected. We have therefore no reason to suppose that angels created man. Neither can we, without the greatest absurdity, admit, that he was formed by himself, or by mere accident. If in the latter way, why do we never see men formed so in the present day? Why do we never see the clods of earth brightening into human flesh, and the dust under our feet crawling into animated forms, and starting up into life and intelligence? If we even admit that either of the forementioned causes might have *produced* man, yet neither of them could have *preserved him in existence* one moment. There must, therefore, be a God uncaused, independent and complete. The nobler part of man clearly evinces this great truth. When we consider the boundless desires and the inconceivable activity of the soul of man, we can refer his origin to nothing but God. How astonishing are the *reasoning* faculties of man! How surprising the powers of comparing, arranging and connecting his ideas! How wonderful is the power of *imagination*! On its wings, in a moment, we can transport ourselves to the most distant part of the universe. We can fly back, and live the lives of all antiquity, or surmount the limits of time, and sail along the vast range of eternity. Whence these astonishing powers, if not from a God of infinite wisdom, goodness and power?

MAXCY.

LESSON.

## LESSON XCV.

## THE EARTH.

"THE invisible things of Him from the creation of the world, are clearly seen." Let us for a moment behold our earth. With what a mighty scene are we here presented! The diversification of its surface into land and water, islands and lakes, springs and rivers, hills and vallies, mountains and plains, renders it to man doubly enchanting. We are entertained with an agreeable variety, without being disgusted with a tedious uniformity. Every thing appears admirably formed for our profit and delight. There the vallies are clothed in smiling green, and the plains are bending with corn. Here is the gentle hill to delight the eye, and beyond, slow rising from the earth, swells the huge mountain, and, with all its load of waters, rocks, and woods, heaves itself up into the skies.

Why this pleasing, vast deformity of nature? Undoubtedly for the benefit of man.

From the mountains descend streams to fertilize the plains below, and cover them with wealth and beauty.

The earth not only produces every thing necessary to support our bodies, but to remedy our diseases, and gratify our senses. Who covered the earth with such a pleasing variety of fruits and flowers? Who gave them their delightful fragrance, and painted them with such exquisite colours? Who causes the same water to whiten in the lily that blushes in the rose? Do not these things indicate a Cause infinitely superiour to any finite being? Do they not directly lead us to believe the existence of God, to admire his goodness, to revere his power, to adore his wisdom, in so happily accommodating our external circumstances to our situation and internal constitution? MAXCY.

## LESSON XCVI.

## OCEAN.

HOW are we astonished to behold the vast ocean, rolling its immense burden of waters! Who gave it such a configuration of particles as to render it moveable by the least

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pressure, and at the same time so strong as to support the heaviest weights? Who spread out this vast highway of all the nations under heaven? Who gave it its regular motion? Who confined it within its bounds? A little more motion would disorder the whole world! A small incitement on the tide would drown whole kingdoms! Who restrains the proud waves, when the tempest lifts them to the clouds? Who measured the great waters, and subjected them to invariable laws? That great Being, "who placed the sand for the bound thereof, by a perpetual decree that it cannot pass; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over." With reason may we believe, that from the things that are made, are clearly seen eternal power and wisdom.

MAXCY.

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## LESSON XC VII.

### THE HEAVENS.

**W**HEN we cast our eyes up to the firmament of heaven, we clearly see that it declares God's handy work. Here the immense theatre of God's works opens upon us, and discloses ten thousand magnificent, splendid objects. We dwindle to nothing in comparison with this august scene of beauty, majesty and glory. Who reared this vast arch over our heads? Who adorned it with so many shining objects, placed at such immense distances from each other, regular in their motions, invariably observing the laws to which they were originally subjected? Who placed the sun at such a convenient distance as not to annoy but to refresh us? Who for so many ages has caused him to rise and set at fixed times? Whose hand directs, and whose power restrains him in his course, causing him to produce the agreeable changes of day and night, as well as the variety of seasons? The order, harmony, and regularity, in the revolutions of the heavenly bodies, are such incontestible evidence of the existence of God, that an eminent poet well said "An undevout astronomer is mad." In the time of Cicero, when the knowledge of astronomy was very imperfect, he did not hesitate

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to declare, that in his opinion the man who asserted the heavenly bodies were not framed and moved by a divine understanding, washimself void of all understanding. Well indeed is it said that the heavens declare the glory of God.

MAXCY.

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## LESSON XCVIII.

### OMNIPRESENCE.

**T**HIS great Being is every where present. He exists all around us. He is not, as we are apt to imagine, at a great distance. Wherever we turn, his image meets our view. We see him in the earth, in the ocean, in the air, in the sun, moon, and stars. We feel him in ourselves. He is always working round us; he performs the greatest operations, produces the noblest effects, discovers himself in a thousand different ways, and yet the real God remains unseen. All parts of creation are equally under his inspection. Though he warms the breast of the highest angel in heaven, yet he breathes life into the meanest insect on earth. He lives through all his works, supporting all by the word of his power. He shines in the verdure that clothes the plains, in the lily that delights the vale, and in the forest that waves on the mountain. He supports the slender reed that trembles in the breeze, and the sturdy oak that defies the tempest. His presence cheers the inanimate creation.

Far in the wilderness, where human eye never saw, where the savage foot never trod, there he bids the blooming forest smile, and the blushing rose open its leaves to the morning sun: There he causes the feathered inhabitants to whistle their wild notes to the listening trees, and echoing mountains. There nature lives in all her wanton wildness. There the ravished eye, hurrying from scene to scene, is lost in one vast blush of beauty. From the dark stream that rolls through the forest, the silver-scaled fish leap up, and dumbly mean the praise of God. Though man remain silent, yet God will give praise. He regards, observes, upholds, connects and equals all.

MAXCY.

## LESSON

## LESSON XCIX.

**N**EVER be tempted to disbelieve the existence of God, when every thing around you proclaims it in a manner too plain not to be understood. Never cast your eyes on creation without having your souls expanded with this sentiment, "There is a God." When you survey this globe of earth, with all its appendages; when you behold it inhabited by numberless ranks of creatures, all moving in their proper spheres, all verging to their proper ends, all animated by the same great source of life, all supported at the same bounteous table; when you behold not only the earth, but the ocean and the air, swarming with living creatures, all happy in their situation; when you behold yonder sun, darting an effulgent blaze of glory over the heavens, garnishing mighty worlds, and waking ten thousand songs of praise; when you behold unnumbered systems distended through vast immensity, clothed in splendour, and rolling in majesty; when you behold these things, your affections will rise above all the vanities of time; your full souls will struggle with ecstasy, and your reason, passions, and feelings, all united, will rush up to the skies, with a devout acknowledgment of the existence, power, wisdom and goodness of God.

MAXCY.

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 LESSON C.

## BENEVOLENCE.

**I**F human understanding apprehends any thing according to truth and right, the *benevolent* character is the proper object of the love of every rational mind, as the contrary is the natural object of aversion. If every human, or other finite mind, is more or less amiable, according as it has more or less of this excellent disposition; it is evident, that Infinite Goodness is infinitely amiable. Who is he that pretends to think and reason, and has no pleasure in contemplating the Divine Goodness? Who can reflect upon such goodness, and not admire it? Who can admire it, and not endeavour to imitate it? Who can imitate

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ate it, and not be a universal blessing? Who can be a universal blessing, and not be happy? Who can be happy, and not bear some resemblance to the Author of blessedness? Who can bear any resemblance to the Author of blessedness, and not be animated to press forward to perfection?

BURGH.

## LESSON CI.

### ASTRONOMY.

FROM what we know of our own system, it may be reasonably concluded, that all the rest are with equal wisdom contrived, situated, and provided with accommodations for rational inhabitants. For although there is almost an infinite variety in the parts of the creation which we have opportunities of examining, yet there is a general analogy running through and connecting all the parts into one scheme, one design, one whole!

Since the fixed stars are prodigious spheres of fire, like our sun, and at inconceivable distances from one another, as well as from us, it is reasonable to conclude they are made for the same purposes that the sun is; each to bestow light, heat, and vegetation on a certain number of inhabited planets, kept by gravitation within the sphere of its activity.

What an august, what an amazing conception, if human imagination can conceive it, does this give of the works of the Creator! Thousands of thousands of suns, multiplied without end; and ranged all around us, at immense distances from each other, attended by ten thousand near ten thousand worlds, all in rapid motion, yet calm, regular, and harmonious, invariably keeping the paths prescribed them; and these worlds peopled with myriads of intelligent beings, formed for endless progression in perfection and felicity.

If so much power, wisdom, goodness, and magnificence be displayed in the material creation, how great, how wise, how good must He be, who made and governs the whole!

FERGUSON.



## LESSON CH.

## INSPIRATION OF THE SCRIPTURES.

THE true sense then of the *divine authority* of the of the Old Testament (and which perhaps is er to denominate them in general *divinely inspired*) see be this ; that as in those times God has all along, (l the inspection, or superintendency of his general provid interfered upon particular occasions, by giving e. commissions to some persons (thence called *prophets*) clare his will in various manners, and degrees of evic as best suited the occasion, time and nature of the si and in all other cases, left them wholly to themse in like manner he has interposed his more immedi sistance, (and notified it to them, as they did to the v in the *recording* of these revelations, so far as the necessary, amidst the common (but hence termed *p history of those times ; and mixed with various oth currences, in which the historian's own natural qua tions were sufficient to enable him to relate things all the accuracy they required.* Bishop L

## LESSON CHII.

## THE WORKS OF NATURE INCOMPREHENSIBLE

THERE is indeed none of the works of nature, to the most common and contemptible (if any could be so called, which Infinite Wisdom has designed make) that is not found, when attentively examined, for curiosity of structure, above the apprehension of any human mind. What is *meaner*, or more common than a pile of grass ? Yet, whoever with a microscope examines its various parts, will it find a work of such utility, as to deserve his highest admiration. In the blade will find a double coat throughout, between which vessels, which convey the juices to nourish it, are distributed. The minuteness of those tubes decreases to imperceptibility. Nor do the same vessels carry and return the sap. There are in every plant (and consequently in every pile of grass,) two kinds of vessels, analogous to the veins and arteries in an animal body, by means of which a ci

tion of the juices is performed. The blade is also furnished with excretory vessels, to carry off by perspiration whatever juices may be taken into the plant, which may be superfluous, or unfit for its nourishment; and with absorbent vessels, at whose orifices nourishment is taken in from the ambient air, as well as from the earth by the root. The blade is always furnished with a strong fibrous substance running up its middle, and tapering to a point, for supporting and strengthening it. BURG.

## LESSON CIV.

## RESPECT TO OLD AGE.

IT happened at Athens, during a public representation of some play exhibited in honour of the commonwealth, that an old gentleman came too late for a place suitable to his age and quality.

Many of the young gentlemen who observed the difficulty and confusion he was in, made signs to him, that they would accommodate him if he came where they sat: the good old man bustled through the croud accordingly; but when he came to the seats to which he was invited, the jest was to sit close and expose him as he stood, out of countenance, to the whole audience.

The frolick went all around the Athenian benches. But on those occasions there were also particular places assigned for foreigners: when the good man skulked towards the boxes appointed for the Lacedemonians, that honest people, more virtuous than polite, rose up to a man, and, with the greatest respect, received him among them. The Athenians, being suddenly touched with a sense of the Spartan virtue, and their own degeneracy, gave a thunder of applause; and the old man exclaimed, "*The Athenians understand what is good, but the Lacedemonians practise it.*"

SPECTATOR.

## LESSON CV.

## INTEMPERANCE.

DRUNKENNESS makes a man unfit for good—drowns and insatuates the senses—depraves the reason—befogs the understanding—causes errors in judgment—

ment—defiles the conscience—hardens and steals away the heart—brings a spiritual lethargy—it is a work of darkness—an annoyance to modesty—a gate to every kind of wickedness—a discloser of secrets—a betrayer of trust—a depriver of honesty—a forerunner of misery—it cracks men's credit—empties their purses—consumes their estates—violates the rules of temperance—perverts the order of nature—causes profane and cursed speeches, vaunting, swearing and blasphemy—quarrelling, fighting, and murder—it is the mother of mischief, vice and pride—the nurse of riot and fury—the school of lying and slander—a discoverer of folly—an oppressor of nature—an impairer of health—it deforms the visage—corrupts the health—stupifies the spirits—intoxicates the brain—decays the memory—inflames the blood—begets unnatural thirst—causeth stammering of speech—reeling and staggering—filthy and loathsome vomiting—drophies, surfeits, &c.—it is an involuntary madness—a deceiver of fools—a bewitching poison—an invited enemy—a flattering devil—it causes forgetfulness of God—is a provoker of his judgments—hastens, and often brings untimely death—and at last destroys the soul.

RUSH.

## LESSON CVI.

**A** DRUNKARD in that state is indisposed to virtue—is a licentious person—makes his belly his god—is worse than a brute—a companion of riot and revelling—a game and sport of profane people—a ridiculous object—his own sorrow, woe and shame—his wife's grief—his children's disgrace—his neighbour's contempt—his family's ruin—a thief to himself—a scandal to christianity—a dishonour to God, and an abuser of his mercies—a loser of his time—a destroyer of his reputation, parts and credit—is subject to many dangers—a slave to the devil and his own lusts—a traveller to destruction—a transgressor of the laws of God and man—(against whom dreadful woes are pronounced)—he is his own soul's enemy—a human monster—and at last may be excluded God's kingdom.

The *vices* it produces are, idleness—peevishness—quarrelling—fighting—lying—swearing—fraud—anarchy—hatred of just government—insurrections—murder—suicide.

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The *diseases* are, gout—sickness—puking—tremours of the hands in the morning—bloatings—inflamed eyes—red nose and face—sore and swelled legs—jaundice—pains in the limbs, and burning in the hands and feet—dropsy—epilepsy—melancholy—idiotism—madness—palsy—apoplexy—death.

The *punishments* are, debt—black eyes—rags—hunger—almshouse—workhouse—jail—whipping-post—stocks—Castle-Island—Newgate—gallows. And unless repentance should prevent, they will share in the punishment prepared for the devil and his angels. RUSH.

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## LESSON CVII.

### GOD'S JUSTICE IN PUNISHING SIN.

FROM the abuse of the Bible, you proceed to that of Moses, and again bring forward the subject of his wars in the land of Canaan. There are many men who look upon all war (would to God that all men saw it in the same light!) with extreme abhorrence, as afflicting mankind with calamities not necessary, shocking to humanity, and repugnant to reason. But is it repugnant to reason that God should, by an express act of his providence, destroy a wicked nation? I am fond of considering the goodness of God as the leading principle of his conduct towards mankind, of considering his justice as subservient to his mercy. He punishes individuals and nations with the rod of his wrath; but I am persuaded that all his punishments originate in his abhorrence of sin; are calculated to lessen its influence; and are proofs of his goodness; inasmuch as it may not be possible for omnipotence itself to communicate supreme happiness to the human race, whilst they continue servants of sin. The destruction of the Canaanites exhibits to all nations, in all ages, a signal proof of God's displeasure against sin; it has been to others, and it is to ourselves, a benevolent warning.

Moses would have been the wretch you represent him, had he acted by his own authority alone; but you may as reasonably attribute cruelty and murder to the judge of the land in condemning criminals to death, as butchery and massacre to Moses in executing the command of God.

WATSON to PAINE.

LESSON

## LESSON CVIII.

## FREE AGENCY.

**M**OTIVES, according as they appear, will influence a rational mind. But the appearance of motives to our minds, as well as their influence over us, depends very much upon ourselves. If I am prevailed on by motives, do motives force me? Do I not yield to them because I choose to yield to them? If this is not being free, what is freedom? What should I feel pass in my mind if I was really free? What may we suppose superiour beings, what may we suppose the Supreme himself to feel in his infinite mind? Does he (with profound reverence be it spoken) does he act without regard to motives? Does he act contrary to reasonable motives? Can we suppose him uninfluenced by proper motives? Can we suppose he feels himself to be wholly uninfluenced by reasonable and important considerations? Would we be more free than the most perfect of all beings? If he gives us liberty and power to a proper extent, what would we have more? If we feel that we have such liberty, why should we, contrary to possibility, endeavour to bring ourselves to doubt of our having it? If we cannot doubt of our being free creatures, what have we more to think of, than how to make a proper use of our liberty, how to get our wills formed to a perfect concurrence with the grand scheme of the Governour of the universe, so that we may behave properly within our sphere, which if we and all other moral agents did, every part must be properly acted, every sphere properly filled, and universal regularity, perfection, and happiness be the result.

BURGH.

## LESSON CIX.

**D**OES my watch point to the hour, because it thinks upon the whole it is more proper that it should point to that hour than to any other? If so, then the watch and I are beings of the same sort, endowed with much the same powers and faculties. Do I not lay aside my pen because I choose to lay it aside, that is, because I am willing to lay it aside? Should I give over, if I was unwilling to give over?

over? If I find my usual time past, and yet should be glad to finish the head I am upon, before I lay aside my pen, does that motive act upon me and force me to go on, as a spring acts upon a watch, or does it act as a consideration upon a rational creature?

Again, suppose I am tempted to do a bad action, do the motives laid in my way force my compliance? Do I not, on the contrary, feel that I yield to them, because I choose to seize a present object, which I expect to yield me some fancied advantage? Do I not feel in my own mind a violent struggle between the considerations of present profit or pleasure, and those of wisdom and virtue? Is it possible I should feel any such struggle if I was not free? Does any such thing pass in a machine? Do I not find, that I sometimes yield to temptations which at other times I got the better of? Have not others resisted temptations which have been too hard for me? Could these differences happen if they and I were machines? Do not these instances of temptations conquered, fix both liberty and guilt upon me, in having yielded to what it was plain I might have resisted at one time if I did at another? If it is extremely difficult, or what may be called next to impossible, to resist temptations at all times, does this prove any thing else, than that human nature is weak? Were man a machine, he must act as a machine, uniformly and invariably. BURG.

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## LESSON CX.

### TRUTH AND FALSEHOOD.

**SINCERITY**, from its nature, inclines to simplicity in the manner of expressing itself; and especially from the consideration, that it is difficult to find any form of elegance which falsehood has not assumed.

On a certain time Falsehood and Truth took a walk together. The season was warm; and a fine stream being in their way—"Come, sister Truth," says Falsehood, (for it seems she always affected to call her sister) "come, let us make a stop and bathe here."

Truth very innocent and unsuspecting, at once complied, and was soon undressed and in the water. Falsehood was more slow in her motions; but having deliberately thrown  
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off her own tawdry attire, she seizes the opportunity to slip on Truth's clothes, and away she runs.

Poor Truth was in a sad dilemma. Falsehood had run away with her dress, and she, scorning to appear in one which Falsehood had worn, at length took the resolution to go without any ; and has been stark naked ever since ; hence she is called the *naked Truth*. SPECTATOR.

## LESSON CXI.

### FAULTS IN DELIVERY.

**T**HE first fault in delivery is, when the voice is too loud ; this is always disagreeable to hearers of good taste ; who look upon it to be the effect either of ignorance or affectation.

Besides, an overstrained voice is very inconvenient to the speaker, as well as disgusting to judicious hearers. It exhausts his spirits to no purpose ; and takes from him the proper management and modulation of his voice, according to the sense of his subject : And, what is worst of all, naturally leads him into a tone.

Every man's voice, indeed, should fill the place where he speaks ; but if it exceed its natural key, it will be neither sweet, soft, nor agreeable ; because he will not be able to give every word its proper and distinguishing sound. BUCHANAN.

## LESSON CXII.

**T**HE second fault in delivery is, when the voice is too low. This is not so inconvenient to the speaker, but it is as disagreeable as the other extreme. It is always disgusting to an audience to observe any thing in the reader or speaker that looks like indolence or inattention.

To manage the voice properly, these two extremes should be avoided. And perhaps the best rule for this purpose is, carefully to preserve the key of the voice, and at the same time to adapt the elevation and strength of it to the condition and numbers of the persons you speak to, and the nature of the place you speak in.

It would be as ridiculous in a general, when haranguing an army, to speak in a low languid voice, as in a person who reads a chapter in a family to speak in a loud and eager one.

BUCHANAN.

### LESSON CXIII.

**T**HE third fault in delivery is, a thick, hasty, clattering voice. This is often owing to a defect in the organs of speech, or a too great flutter of the animal spirits, but oftener to a bad habit uncorrected.

The great disadvantage which attends a too precipitate pronunciation in reading or speaking is, that the hearers lose the benefit of half the good things they hear, who would fain remember but cannot: Therefore a speaker should always have a regard to the memory, as well as to the understanding of his hearers.

A quick manner of reading may do well enough in examining leases, perusing indentures, or reciting acts of the legislature, where there is always a great redundancy of words; or in reading a news-paper, where there is but little matter that deserves our attention: But it is improper in reading books of instruction, devotion, and especially the sacred scriptures, where the solemnity of the subject, or the weight of the sense, demands a particular regard.

BUCHANAN.

### LESSON CXIV.

**E**VERY public speaker should beware of monotony, or a dull uniform tone of voice, which not being attended either by cadence or emphasis, is also a great disadvantage to an audience, by depriving them of reaping any benefit from the most interesting parts of the subject, which should always be distinguished or pointed out by the pronunciation: *For a just pronunciation is a good commentary.*

BUCHANAN.

### LESSON CXV.

**T**HE greatest and most common fault of all, is reading with a tone.—No habit is more easy to be contracted than this, or more hard to be conquered.

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This



This unnatural tone in reading or speaking is various; but whatever it be, it is always disgusting to persons of delicacy and judgment.

Some affect an awful and striking tone, attended with solemn grimace, as if they would move you with every word, whether the weight of the subject bear them out or not: This is what persons of a gloomy melancholy cast of mind are most apt to give into.

Again, some have a canting or singing note; and others assume a high, swelling, theatrical note; who being ambitious of the fame of fine orators, lay too much emphasis on every sentence, and thereby transgress the rules of true oratory.

BUCHANAN.

## LESSON CXVI.

### MODULATION OF THE VOICE.

THE variations of the emphasis must not only distinguish the various passions described, but the several forms and figures of speech in which they are expressed. For instance, in a *prosopopeia*, (that is, personification, when things inanimate are addressed to, and made to speak as if they had life and rational souls) we must change the voice, as the person introduced would.

In *antithesis*, (that is, when contraries are opposed to each other) one contrary must be pronounced louder than the other.

In a *climax*, (that is, when the sentence rises gradually) the voice should always rise with it.

In *dialogues*, (that is, when two are discoursing together) the voice should alter with the parts. In repetitions, it should be loudest in the second place. Words of distinction, or of praise or dispraise, must always be pronounced with a strong emphasis.

But to acquire a masterly elocution, one must not only take in the full sense, but enter into the spirit of an author; for none can convey the force and fulness of his author's ideas to another, till he feels them himself; or read a discourse to advantage he does not understand and taste. And, therefore, the great rule which the masters of rhetoric so much press aught always to be remembered—"That to make a man speak well, and pronounce with a right emphasis,

phasis, he ought thoroughly to understand all that he says ; be fully persuaded of it ; and bring himself to have those affections which he desires to infuse into others." For when a man is vehemently moved with the passion he would inspire other people with, he speaks with spirit and energy, and will naturally break out into all the suitable and moving expressions of an undissembled eloquence.

We see illiterate people in grief, anger, joy, &c. utter their passions with more vehemence and fluency than the most learned, who are not heartily interested in the matter, nor thoroughly warmed with the passion they describe.

What the speaker is, for the most part, the audience will be. If he be zealously concerned, they will be attentive ; if he be indifferent, they will be perfectly careless and cold : And as fire kindles fire, so life and heat in the speaker enliven and inspirit the hearer. BUCHANAN.

## LESSON CXVII.

### WEIGHT OF EVIDENCE.

THE agreement of the parts of a story implies that the story has been told by, at least, two persons (the life of Doctor Johnson, for instance, by Sir John Hawkins and Mr. Boswell.) Now I think it scarcely possible for even two persons (and the difficulty is increased if there are more than two) to write the history of any one of their acquaintance, without there being a considerable difference between them, with respect to the number and order of the incidents of his life. Some things will be omitted by one, and mentioned by the other ; some things will be briefly touched by one, and the same things will be circumstantially detailed by the other ; the same things which are mentioned in the same way by them both, may not be mentioned as happening exactly at the same point of time, with other possible and probable differences.

But these real or apparent difficulties, in minute circumstances, will not invalidate their testimony as to the material transactions of his life, much less will they render the whole of it a fable. If several independent witnesses, of fair character, should agree in all the parts of a story,

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(in testifying, for instance, that a murder or a robbery was committed at a particular time, in a particular place, and by a certain individual) every court of justice in the world would admit the fact, notwithstanding the abstract possibility of the whole being false :—Again, if several honest men should agree in saying, that they saw the king of France beheaded, though they should disagree as to the figure of the guillotine, or the size of his executioner, as to the king's hands being bound or loose, as to his being composed or agitated in ascending the scaffold, yet every court of justice in the world would think, that such difference, respecting the circumstances of the fact, did not invalidate the evidence respecting the fact itself. When you speak of the whole of a story, you cannot mean every particular circumstance connected with the story, but essential to it ; you must mean the *pith* and *marrow* of the story ; for it would be impossible to establish the truth of any fact, (of Admirals *Byng* or *Keppel*, for example, having neglected or not neglected their duty) if the disagreement in the evidence of witnesses, in minute points, should be considered as annihilating the weight of their evidence in points of importance.

WATSON TO PAINE.

## LESSON CXVIII.

### COURT OF DEATH.

**D**EATH, the king of terrors, was determined to choose a prime minister ; and his pale courtiers, the ghastly train of diseases, were all summoned to attend, when each preferred his claim to the honour of this illustrious office. Fever urged the numbers he destroyed ; cold Palsy set forth his pretensions, by shaking all his limbs ; and Dropsy, by his swelled unwieldy carcass Gout hobbled up, and alleged his great power in reaching every joint ; and Asthma's inability to speak was strong, though silent argument in favour of his claim Stone and Cholick pleaded their violence ; Plague his rapid progress in destruction ; and Consumption, though slow insisted that he was sure. In the midst of this contention the court was disturbed with the noise of music, dancing feasting, and revelry ; when immediately entered a lady with

bold lascivious air, and a flushed and jovial countenance; she was attended, on one hand, by a troop of Bacchanals; and on the other, by a train of youths and damsels, who danced, half naked, to test musical instruments; her name was **INTEMPE-**

she waved her hand, and thus addressed the crowd of slaves: Give way, ye sickly band of pretenders, nor strive with my superiour merits in the service of this monarch. Am I not your parent? the author of your sins? Do ye not derive the power of shortening husbands almost wholly from me? Who then so fit as myself for this important office?—The grisly monarch grinning with approbation, placed her at his right hand, and she immediately became his principal favourite and minister.

DODSLEY'S FABLES.

## LESSON CXIX.

CICERO AGAINST CATALINE.

**AGAINST** these gallant troops of your adversary, prepare, O Romans, your garrisons and armies: fit, to that battered and maimed gladiator, oppose consuls and Generals: next against that outcast miscreant, lead forth the flower and strength of all Italy.

The walls of our colonies and free towns, will easily resist the efforts of Cataline's rustic troops. But I ought not to parallel farther, or compare your other resources, armaments, and defences, to the indigence and nakedness of that robber. But if, omitting all those advantages which we are provided, and he destitute, as the senate: Roman Knights, the people, the city, the treasury, public revenues, all Italy, all the provinces, foreign

I say, if, omitting all these, we only compare the conflicting parties between themselves, it will soon appear very low our enemies are reduced. On the one side they contend, on the other petulance: here chastity, here resolution, there rage: here honesty, here baseness: here moderation, there unbridled licentiousness: in short, equity, temperance, fortitude, prudence, struggle with iniquity, luxury, cowardice, rashness, &c.

every virtue with every vice. Lastly, the contest lies between wealth and indigence, sound and depraved reason; strength of understanding and frenzy; in fine, between well grounded hope and the most absolute despair.

In such a conflict and struggle as this, was even human aid to fail, will not the immortal gods enable such illustrious virtue to triumph over such complicated vice?

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## LESSON CXX.

### UNCLE TOBY'S BENEVOLENCE.

**M**Y uncle Toby was a man patient of injuries—not from the want of courage—I have told you in a former chapter, that he was a man of courage; and I will add here, that where just occasions presented or called it forth, I know no man under whose arm I would have sooner taken shelter. Nor did this arise from any insensibility or obtuseness of his intellectual parts, for he felt as feelingly as a man could do. But he was of a peaceful, placid nature; no jarring element in him: all was mixed up so kindly within him, my uncle Toby had scarce a heart to retaliate upon a fly.

Go—says he, one day at dinner, to an overgrown one which had buzzed about his nose, and tormented him cruelly all dinner-time, and which, after infinite attempts, he had caught at last as it flew by him—I'll not hurt thee—says my uncle Toby, rising from his chair, and going across the room with the fly in his hand—I'll not hurt a hair of thy head:—Go—says he, lifting up the fish, and opening his hand as he spoke to let it escape—go poor devil; get thee gone; why should I hurt thee?—This world is surely wide enough to hold both thee and me. This lesson of universal good will, taught by my uncle Toby, may serve instead of a whole volume upon the subject. STERNE.

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## LESSON CXXI.

### THE NEGRO GIRL.

**W**HEN Tom, an' please your honour, got to the shop, there was nobody in it, but a poor negro girl, with a bunch of white feathers, slightly tied to the end of a long  
case,

cane, flapping away flies—not killing them—'Tis a pretty picture! said my uncle Toby—she had suffered persecution, Trim, and had learnt mercy—she was good, an' please your honour, from nature, as well as from hardships; and there are circumstances in the story of that poor friendless slut that would melt a heart of stone, said Trim; and some dismal winter's evening, when your honour is in the humour, they shall be told you with the rest of Tom's story, for it makes a part of it—

Then do not forget, Trim, said my uncle Toby.

A negro has a soul, an' please your honour, said the corporal (doubtingly.) I am not much versed, corporal, quoth my uncle Toby, in things of that kind; but I suppose, God would not leave him without one any more than thee or me. —

It would be putting one sadly over the head of another, quoth the corporal. It would so, said my uncle Toby. Why then, an' please your honour, is a black wench to be used worse than a white one? I can give no reason, said my uncle Toby—

—Only, cried the corporal, shaking his head, because she has no one to stand up for her—

—'Tis that very thing, Trim, quoth my uncle Toby, which recommends her to protection, and her brethren with her;—'tis the fortune of war which has put the whip into our hands now—where it may be hereafter, Heaven knows!—but be it where it will, the brave, Trim, will not use it unkindly.

—God forbid, said the corporal.

Amen, responded my uncle Toby, laying his hand upon his heart.

STERNE.

## LESSON CXII.

### CORPORAL TRIM'S ELOQUENCE.

**M**Y young master in London is dead, said Obadiah—  
—Here is sad news, Trim, cried Sufannah, wiping her eyes as Trim stepped into the kitchen,—master Bobby is dead.

I lament for him from my heart and soul, said Trim, fetching a sigh—poor creature!—poor boy!—poor gentleman!

He was alive last Whitfunday, said the coachman—Whitfunday! alas! cried Trim, extending his right arm, and falling instantly into the same attitude in which he read the sermon,—what is Whitfunday, Jonathan, (for that was the coachman's name) or Shrovetide, or any tide or time past, to this? Are we not here now, continued the corporal, (striking the end of his stick perpendicular upon the floor, so as to give an idea of health and stability) and are we not (dropping his hat upon the ground) gone! in a moment?—It was infinitely striking! Sufannah burst into a flood of tears.—We are not stocks and stones.—Jonathan, Obadiah, the cook-maid, all melted.—The foolish fat scullion herself, who was scouring a fish-kettle upon her knees, was roused with it.—The whole kitchen crowded about the corporal.

"Are we not here now,—and gone in a moment?"—There was nothing in the sentence—it was one of your self-evident truths we have the advantage of hearing every day; and if Trim had not trusted more to his hat than his head, he had made nothing at all of it.

"Are we not here now; continued the corporal, and are we not" (dropping his hat plump upon the ground—and pausing before he pronounced the word) gone! in a moment?" The descent of the hat was as if a heavy lump of clay had been kneaded into the crown of it.—Nothing could have expressed the sentiment of morality, of which it was the type and forerunner, like it; his hand seemed to vanish from under it, it fell dead, the corporal's eye fixed upon it, as upon a corpse—and Sufannah burst into a flood of tears.

STERNE.

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## LESSON CXXIII.

### HARMONY OF THE SCRIPTURES.

**P**ERMIT me to state to you, what would, in my opinion, have been a better mode of proceeding; better suited to the character of an honest man, sincere in his endeavours to search out truth. Such a man, in reading the Bible, would, in the first place, examine whether the Bible attributed to the Supreme Being any attributes repugnant

pugnant to holiness, truth, justice, goodness; whether it represented him as subject to human infirmities; whether it excluded him from the government of the world, or assigned the origin of it to chance, and an eternal conflict of atoms. Finding nothing of this kind in the Bible, (for the destruction of the Canaanites by his express command, I have shewn not to be repugnant to his moral justice) he would, in the second place, consider that the Bible being, as to many of its parts, a very old book, and written by various authors, and at different and distant periods, there might, probably, occur some difficulties and apparent contradictions in the historical part of it; he would endeavour to remove those difficulties, to reconcile these apparent contradictions, by the rules of such sound criticism as he would use in examining the contents of any other book; and if he found that most of them were of a trifling nature, arising from short additions inserted into the text as explanatory and supplemental, or from mistakes and omissions of transcribers, he would infer that all the rest were capable of being accounted for, though he was not able to do it; and he would be the more willing to make this concession, from observing, that there ran through the whole book an harmony and connection, utterly inconsistent with every idea of forgery and deceit.

WATSON TO PAINE.

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## LESSON CXXIV.

### THE MESSENGER OF GOD.

**I**F a person should now say, (as many false prophets have said, and are daily saying) that he had a commission to declare the will of God; and, as a proof of his veracity, should predict—that, after his death, he would arise from the dead on the third day; the completion of such a prophecy would, I presume, be a sufficient criterion of the truth of what this man might have said concerning the will of God. Now I tell you, (says Jesus to his disciples, concerning Judas, who was to betray him) before it come, that when it is come to pass ye may believe that I am he. In various parts of the gospels, our Saviour, with the utmost propriety, claims to be received as the messenger of God.



God, not only from the miracles which he wrought, but from the prophecies which were fulfilled in his person, and from the predictions which he himself delivered. Hence, instead of there being no criterion by which we may judge of the truth of the Christian revelation, there are clearly three. It is an easy matter to use an indecorous flippancy of language in speaking of the Christian religion, and with a supercilious negligence to class Christ and his apostles amongst the impostors who have figured in the world; but it is not, I think, an easy matter for any man of good sense and sound erudition, to make an impartial examination into any one of the three grounds of Christianity which I have here mentioned, and to reject it.

WATSON TO PAINE.

## LESSON CXXV.

### THE DOCTRINE OF THE BIBLE.

**W**HAT is it, you ask, the Bible teaches? The prophet Micah shall answer you: it teaches us—"to do justly, to love mercy, and to walk humbly with our God"—justice, mercy, and piety, instead of what you contend for—rapine, cruelty, and murder.

What is it, you demand, the Testament teaches us? I will tell you the lesson which it teaches to infidels as well as believers; it is a lesson which philosophy never taught, which wit cannot ridicule, nor sophistry disprove; the lesson is this—"The dead shall hear the voice of the Son of God, and they that hear shall live;—all that are in their graves shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

The moral precepts of the gospel are so well fitted to promote the happiness of mankind in this world, and to prepare human nature for the future enjoyment of that blessedness, of which, in our present state, we can form no conception, that I had no expectation they would have met with your disapprobation.

You say, however—"As to the scraps of morality that are irregularly and thinly scattered in those books, they make

make no part of the pretended thing, revealed religion."

"*Whatsoever ye would that men should do to you, do ye even so unto them.*" Is this a scrap of morality? Is it not rather

the concentrated essence of all ethics, the vigorous root from which every branch of moral duty towards each other may be derived?

WATSON TO PAINE.

## LESSON CXXVI.

### FALLIBILITY.

**Y**OU certainly have read the New Testament, but not, I think, with great attention, or you would have known who the apostles were. In this place you reckon *Luke* as one of the eleven, and in other places you speak of him as an eye-witness of the things he relates; you ought to have known that *Luke* was no apostle; and he tells you himself in the preface of his gospel, that he wrote from the testimony of others. If this mistake proceeds from your *ignorance*, you are not a fit person to write comments on the Bible; if from *design*, (which I am unwilling to suspect) you are still less fit; in either case it may suggest to your readers the propriety of suspecting the truth and accuracy of your assertions, however daring and intemperate.

"Of the numerous priests or parsons of the present day, bishops and all, the sum total of whose learning," according to you, is *a, b ab*, and *hic, hœc, hoc*, "there is not one amongst them," you say, "who can write poetry like *Homer*, or science like *Euclid*." If I should admit this, (though there are many of them, I doubt not, who understand these authors better than you do) yet I cannot admit that there is one amongst them, bishops and all, so ignorant as to rank *Luke* the evangelist among the apostles of Christ. I will not press this point; any man may fall into a mistake, and the consciousness of this fallibility should create in all men a little modesty, a little diffidence, a little caution, before they presume to call the most illustrious characters of antiquity, liars, fools and knaves.

WATSON TO PAINE.

LESSON

## LESSON CXXVII.

## THE REDEEMER.

THE New Testament tells us that through the merciful dispensation of God, Christ hath overcome death, and restored man to that immortality which Adam had lost: this also you refuse to believe. Why? Because you cannot account for the propriety of this redemption. Miserable reason! Stupid objection! What is there you can account for? Not for the germination of a blade of grass, not for the fall of a leaf of the forest—and will you refuse to eat of the fruits of the earth, because God has not given you wisdom equal to his own? Will you refuse to lay hold of immortality, because he has not given you, because he, probably, could not give to such a being as man, a full manifestation of the end for which he designs him, nor of the means requisite for the attainment of that end? What father of a family can make level to the apprehension of his infant children, all the views of happiness which his paternal goodness is preparing for them? How can he explain to them the utility of reproof, correction, instruction, example, of all the various means by which he forms their minds to piety, temperance, and probity?

We are children in the hand of God; we are in the very infancy of our existence; it may not be possible for the Father of the universe to explain to us (infants in apprehension!) the goodness and the wisdom of his dealings with the sons of men.

WATSON TO PAINE.

## LESSON CXXVIII.

## A SHORT ADDRESS TO PARENTS.

TO you, who are parents, nature itself hath given a tender concern for your childrens' welfare, as your own; and reminds you justly, that, as you have brought them into the dangers of life, your business is to provide that they get well through them.

Now, the only provision commonly attended to, of *wealth* and *honours*, can never produce happiness, unless the mind, on which all depends, be taught to enjoy them properly.

properly. Fortune, without this, will but lead them to more abandoned follies of extravagance, and expose them to more public censure. *Education*, then, is the great care with which you are entrusted; scarcely more for their sakes than your own. You may be negligent of your son's *instruction*, but it is on *you* as well as himself, that his ignorance and contemptibleness will bring both reproach and inconvenience. You may be regardless of his *morals*, but *you* may be the person who will at last most severely feel the want of them.

You may be indifferent about his *religion*; but remember *dutifulness to you* is one great principle of religion, and all the rest promote such habits as you may bitterly repent (when it is too late) your omission to cultivate in him; and you may live and die *miserable* on his account, whom timely care would have made your *joy* and *comfort*.

Therefore, in a case of such moment, let no false shame, nor favourite passion prevail over you, but "give your hearts wholly to the Lord who made you." Lay the foundation of your lives here, on the firm ground of *Christian faith*; and build upon it whatever is *just* and *good*, *worthy* and *noble*, till the structure be complete in moral beauty.

The world, into which your children are entering, lies in wait for them with a variety of temptations. Unfavourable sentiments of religion will soon be suggested to them, and all the snares of *luxury*, *false honour* and *interest*, spread in their way, which, with most of their rank, are too successful, and to many fatal. Happy the few, who in any part of life become sensible of their errors, and with painful resolution tread back the wrong steps which they have taken!

But happiest of men is he, who by an even course of right conduct, from the first, as far as human frailty permits, hath at once avoided the miseries of sin, the sorrows of repentance, and the difficulties of virtue; who not only can think of his present state with composure, but reflect on his past behaviour with thankful approbation; and look forward with unmixed joy to that important future hour, when he shall appear before God, and humbly offer to him a whole life spent in his service.

SECKER.

## LESSON CXXIX.

## A HINT TO PARENTS.

IT is to be wished that parents would consider w  
variety of circumstances tend to render the ev  
ports of their children, respecting their teachers, fall  
exaggerated.

Children judge *hastily, partially, imperfectly, and imp  
ly*, from the natural defects and weakness of their  
They, likewise, too often *intentionally* misrepresent th  
They hate those who restrain them; they feel resent  
for correction; they love change; they love idleness  
the indulgencies of their home.

Like all human creatures, they are apt not to  
when they are used well, and to complain. Let p  
then consider these things impartially, and be cautio  
aspersing the character, and disturbing the happine  
those who may probably deserve *thanks* rather than *ill-  
whose office is at best full of care and anxiety*; and  
it is interrupted by the injudicious interference or  
plaints of the parents, becomes *intolerably burdensome*

If a father suspect his confidence to have been miss  
it is best to withdraw it immediately, without alterc  
and without reproaches. It would also be an exc  
method of consulting their own peace, and the welf  
their other scholars, if masters made a rule to exclude  
their schools the children of those parents who are un  
discontented. I have often heard old and experienc  
structors declare, that the whole business of man  
a large school, and training the pupils to learnin  
virtue, was nothing in comparison with the trouble  
was given by whimsical, ignorant, and discontented  
ents.

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## LESSON CXXX.

## ON THE DUTY OF SCHOOL-BOYS.

QUINTILIAN says, that he has included also  
the duty of scholars in this one piece of advice:  
he gives them; *to love those who teach them, as they l  
sciences they learn of them; and to look upon them as f*

*from whom they derive not the life of the body, but that instruction which is in a manner the life of the soul.*

Indeed this sentiment of affection and respect suffices to make them apt to learn during the time of their studies, and full of gratitude all the rest of their lives. It seems to me to include a great part of what is to be expected from them.

Docility, which consists in submitting to directions, in readily receiving the instructions of their master, and reducing them to practice, is properly the virtue of scholars, as that of masters is to teach well.

The one can do nothing without the other. As it is not sufficient for a labourer to sow the seed, unless the earth, after having opened its bosom to receive it, in a manner warms and moistens it; so likewise the whole fruit of instruction depends upon a good correspondence between the master and the scholars.

Gratitude for those who have laboured in our education, is the character of an honest man, and the mark of a good heart. Who is there among us, says *Cicero*, who has been instructed with any care, and is not highly delighted with the sight, or even bare remembrance of his preceptors, and the place where he was taught and brought up?

*Seneca* exhorts young men to preserve always a great respect for their teachers, to whose care they are indebted for the amendment of their faults, and for having imbibed sentiments of honour and probity.

Their exactness and severity displeases sometimes, at an age when we are not in a condition to judge of the obligations we owe them; but, when years have ripened our understanding and judgment, we then discern, that what made us *dislike* them, is exactly the very thing which should make us *esteem* and *love* them.

ROLLIN.

## LESSON CXXXI.

PIETY TO GOD RECOMMENDED TO THE YOUNG.

**W**HAT I shall first recommend, is piety to God. With this I begin, both as the foundation of good morals, and as a disposition particularly graceful and becoming in youth. To be void of it, argues a cold heart, destitute

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destitute of some of the best affections which belong to its emotions.

The heart should then, spontaneously, rise into the admiration of what is great; glow with the love of what is fair and excellent; and melt at the discovery of tenderness and goodness. Where can any object be found so proper to kindle those affections as the Father of the universe, and the Author of all felicity? Unmoved by veneration, can you contemplate that grandeur and majesty which His works every where display? Untouched by gratitude, can you view that profusion of good, which in this pleasing season of life, His beneficent hand pours around you? Happy in the love and affection of those with whom you are connected, look up to the Supreme Being, as the inspirer of all the friendship which has ever been shown you by others; himself your best and your first friend: formerly, the supporter of your infancy, and the guide of your childhood; now, the guardian of your youth, and the hope of your coming years. View religious homage as a natural expression of gratitude to Him for all his goodness. Consider it as the service of the God of your fathers; of Him to whom your parents devoted you; of Him whom in former ages, your ancestors honoured; and by whom they are now rewarded and blessed in heaven. Connected with so many tender sensibilities of soul, let religion be with you, not the cold and barren offspring of speculation, but the warm and vigorous dictate of the heart. BLAIR.

## LESSON CXXXII.

### RELIGION.

**W**OMEN are greatly deceived, when they think they recommend themselves to our sex by their indifference about religion. Every man who knows human nature, connects a religious taste in your sex with softness and sensibility of heart; at least, we always consider the want of it as a proof of that hard and masculine spirit, which of all your faults we dislike the most. Besides, men consider your religion as one of their principal securities for that female virtue in which they are most interested. Never indulge yourselves in ridicule on religious subjects; ~~nor~~ give

ive countenance to it in others by seeming diverted with what they say. This, to people of good breeding, will be sufficient check.

Do not make religion a subject of common conversation in mixed companies. When it is introduced, rather seem to decline it. At the same time, never suffer any person to insult you by any foolish ribaldry on your religious opinions, but shew the same resentment you would naturally have on being offered any other personal insult.

If a gentleman pretends an attachment to any of you, and endeavours to shake your religious principles, be assured he is either a fool, or has designs on you which he dares not openly avow.

The best effect of your religion will be a diffusive humanity to all in distress.

Set apart a certain proportion of your income as sacred charitable purposes.

But in this, as well as in the practice of every other duty, carefully avoid ostentation. Vanity is always defeating her own purposes. Fame is one of the natural rewards of virtue. Do not pursue her, and she will follow you.

Do not confine your charity to giving money. You may have many opportunities of shewing a tender and unpassionate spirit where your money is not wanted.

There is a false and unnatural refinement in sensibility, which makes some people shun the sight of every object in distress. Never indulge this, especially where your friends or acquaintances are concerned. Let the days of their misfortunes, when the world forgets or avoids them, be the season for you to exercise your humanity and friendship. The sight of human misery softens the heart, and makes it better; it checks the pride of health and prosperity, and the distress it occasions is amply compensated by the consciousness of doing your duty, and by the sweet endearments which nature has annexed to all our sympathetic sorrows.

GREGORY.

## LESSON CXXXIII.

### INDUSTRY AND APPLICATION.

**D**ILIGENCE, industry and proper improvement of time, are material duties of the young. To no purpose are they endowed with the best abilities, if they



want activity for exerting them. Unavailing in this, be every direction that can be given them, either for temporal or spiritual welfare. In youth, the habits of industry are most easily acquired: in youth, the incents to it are strongest, from ambition and from duty, from emulation and hope, from all the prospects which the beginning of life affords. If, dead to these calls, you are languish in slothful inaction, what will be able to quicken the more sluggish current of advancing years? Industry is not only the instrument of improvement, but the foundation of pleasure. Nothing is so opposite to the true enjoyment of life, as the relaxed and feeble state of an indolent mind. He who is a stranger to industry may possess what he cannot enjoy; for it is labour only which gives access to pleasure: it is the appointed vehicle of every good man: it is the indispensable condition of our possessing a sound mind in a sound body. Sloth is so inconsistent with both, that it is hard to determine whether it be a greater foe to virtue, or to health and happiness. Inactivity, in itself, its effects are fatally powerful. Though it appears as a slowly-flowing stream, yet it undermines all that is solid and flourishing. It not only saps the foundation of virtue, but pours upon you a deluge of crimes and misery. It is like water, which first putrefies by stagnation, then sends up noxious vapours, and fills the atmosphere with death.

Flee, therefore, from idleness, as the certain parent of guilt and of ruin. And under idleness, I include mere inaction, but all that circle of trifling occupations which too many saunter away their youth; perpetually engaged in frivolous society, or public amusement, the labours of dress, or the ostentation of their persons. Is this the foundation which you lay for future usefulness and esteem? By such accomplishments do you hope to recommend yourselves to the thinking part of the world and to answer the expectation of your friends and country?—Amusement youth requires; it were vain were cruel to prohibit them. But though allowable the relaxation, they are most culpable as the business of the young; for they then become the gulf of dissipation and the poison of the mind. They foment bad passions. They weaken the manly powers. They sink the native vigour of youth into contemptible effeminacy.

GRACE  
LESS

## LESSON CXXXIV.

HOTSPUR'S SOLILOQUY ON THE CONTENTS OF A LETTER.

"**B**UT for mine own part, my lord, I could be well contented to be there, in respect of the love I bear your house."—He could be contended to be there! Why is he not then?—In respect of the love he bears our house? He shows in this, he loves his own barn better than he loves our house. Let me see some more. "The purpose you undertake is dangerous."—Why, that's certain: 'tis dangerous to take a cold, to sleep, to drink; but I tell you, my lord Fool, out of this nettle danger, we pluck this flower safety. "The purpose you undertake is dangerous; the friends you have named, uncertain; the time itself unforted; and your whole plot too light for the counterpoise of so great an opposition."—Say you so, say you so? I say unto you again, you are a shallow cowardly hind, and you lie. What a lackbrain is this! Our plot is a good plot as ever was laid; our friends true and constant; a good plot, good friends, and full of expectation; an excellent plot, very good friends. What a frosty-spirited rogue is this! Why, my lord of York commends the plot, and the general course of the action. By this hand, if I were now by this rascal, I could brain him with my lady's fan.

Is there not my father, my uncle, and myself; Lord Edmund Mortimer, my lord of York, and Owen Glendower? Is there not, besides, the Douglas? Have I not all their letters, to meet me in arms by the ninth of the next month? And are there not some of them set forward already? What a Pagan rascal is this! an infidel!—Ha! you shall see now, in very sincerity of fear and cold heart, will he to the king, and lay open all our proceedings. Oh! I could divide myself and go to buffets, for moving such a dish of skimmed milk with so honourable an action. Hang him! let him tell the king we are prepared. I will set forward to night.

SHAKESPEARE.

## LESSON CXXXV.

SOLILOQUY OF DICK THE APPRENTICE.

**T**HUS far we run before the wind.—An apothecary! Make an apothecary of me! What, cramp my genius over a pestle and mortar; or mew me up in a shop with

with an alligator stuffed, and a beggarly account of empty boxes!—to be culling simples, and constantly adding to the bills of mortality!—No! no!—it will be much better to be puffed up in capitals, *The part of Romeo by a young gentleman, who never appeared on any stage before!*—My ambition fires at the thought—but hold,—mayn't I run some chance of failing in my attempt?—hissed—pelted—*laughed at*—not admitted into the Green-room;—that will never do—down, busy devil, down, down:—Try it again—Loved by the women, envied by the men, applauded by the pit, clapped by the gallery, admired by the boxes. “Dear colonel, is'nt he a charming creature? My lord, do'nt you like him of all things?—Makes love like an angel!—what an eye he has!—fine legs!—I shall certainly go to his benefit.” Celestial sounds!—And then I will get in with all the painters, and have myself put up in every print shop—in the character of Macbeth! “This is a sorry sight”—(*stands an attitude*) In the character of Richard, “Give me another horse—bind up my wounds.—This will do rarely—And then I have a chance of getting well married—O glorious thought! I will enjoy it, though but in fancy—But what's o'clock? It must be almost nine. I'll away at once; this is club night—the spouters are all met—little think they I'm in town—they'll be surpriz'd to see me—off I go; and then for my assignation with my master Gargle's daughter—

Limbs do your office, and support me well,

Bear me to her, then fail me if you can.

SHAKESPEARE.

## LESSON CXXXVI.

### REVENGE.

**I**F it will feed nothing else, it will feed my revenge. He hath disgraced me, and hindered me of half a million, laughed at my losses, mocked at my gains, scorned my nation, thwarted my bargains, cooled my friends, heated mine enemies. And what's his reason? I am a Jew. Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? Is he not fed with the same food, hurt with the same weapons, subject to the same diseases,

diseases, healed by the same means, warmed and cooled by the same summer and winter, as a Christian is? If you wound us, do we not bleed? if you tickle us, do we not laugh? if you poison us, do we not die? and if you wrong us, shall we not revenge? If we are like you in the rest, we will resemble you in that. If a Jew wrong a Christian, what is his humility? *revenge*. If a Christian wrong a Jew, what should his sufferance be by Christian example? why, *revenge*. 'The villany you teach me, I will execute; and it shall go hard, but I will better by the instruction.

SHAKESPEARE.

## LESSON CXXXVII.

## THE CANT OF CRITICISM.

—AND how did Garrick speak the soliloquy last night?—Oh, against all rule, my Lord; most ungrammatically! Betwixt the substantive and adjective (which should agree together in number, case and gender) he made a breach thus—stopping as if the point wanted settling. And after the nominative case (which your lordship knows should govern the verb) he suspended his voice in the epilogue, a dozen times, three seconds and three fifths, by a stop watch, my lord, each time—Admirable grammarian!—But in suspending his voice, was the sense suspended likewise? Did no expression of attitude or countenance fill up the chasm? Was the eye silent? Did you narrowly look?—I looked only at the stop watch, my lord.—Excellent observer!

And what of this new book the whole world makes such a rout about? Oh! 'tis out of all plumb, my lord,—quite an irregular thing!—not one of the angles at the four corners was a right angle.—I had my rule and compasses, my lord, in my pocket.—Excellent critic!

And for the epic poem your lordship bid me look at—upon taking the length, breadth, height, and depth of it, and trying them at home, upon an exact scale of Bossus?—'tis out, my lord, in every one of its dimensions.—Admirable connoisseur!

And did you stop to take a look at the grand picture in your way back?—'Tis a melancholy daub, my lord:

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not one principle of the pyramid in any one group!—And what a price!—for there is nothing of the colouring of Titian—the expression of Rubens—the grace of Raphael—the purity of Dominichino—the corregiescity of Corregio—the learning of Poussin—the airs of Guido—the taste of the Carrachis—or the grand Contour of Angelo!

Grant me patience!—of all the cants which are canted in this canting world—though the cant of hypocrisy may be the worst—the cant of criticism is the most tormenting!

STERNE.

## LESSON CXXXVIII.

### HAMLET'S ADVICE TO THE PLAYERS.

**S**PEAK the speech, I pray you, as I pronounced it to you; *trippingly on the tongue*: But if you mouth it: as many of our players do, I had as lief the town crier had spoken my lines. And do not saw the air too much with your hands; but use all gently: for in the very torrent, tempest, and, as I may say, whirlwind of your passion, you must acquire and beget a temperance that may give it *swiftness*. Oh! it offends me to the soul, to hear a robustious perriwig-pated fellow tear the passion to tatters, to very rags, to split the ear of the groundlings; who (for the most part) are capable of nothing but inexplicable dumb shows and noise. Pray you avoid it.

Be not too tame neither; but let your discretion be your tutor. Suit the action to the word, the word to the action; with this special observance that, you *o'erstep not the modesty of nature*: for any thing so overdone, is from the purpose of playing; whose end is—to hold, as 'twere, the mirror up to nature; to show virtue her own feature, scorn her own image, and the very age and body of the time, his form and pressure. Now this *overdone* or come *tardy of*, though it make the *unskilful laugh*, cannot but make the *judicious grieve*; the censure of one of whom, must in your allowance, o'erweigh a whole *theatre* of others. Oh! there be players that I have seen play, and heard others praise, and that highly, that, neither having the accent of

christian, nor the gait of christian, pagan, nor man, have so strutted and bellowed, that I have thought some of nature's *journeymen* had made men, and not made them well, they imitated humanity so abominably. SHAKESPEARE.

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## LESSON CXXXIX.

### ADDRESS TO A YOUNG STUDENT.

**Y**OUR parents have watched over your helpless infancy, and conducted you, with many a pang, to an age at which your mind is capable of manly improvement.

Their solicitude still continues, and no trouble nor expense is spared, in giving you all the instruction and accomplishments which may enable you to act your part in life as a man of polished sense and confirmed virtue. You have then already contracted a great debt of gratitude to them. You can pay it by no other method, but by using properly the advantages which their goodness has afforded you.

If your own endeavours are deficient, it is in vain that you have tutors, books, and all the external apparatus of literary pursuits. You must *love* learning, if you would *possess* it. In order to *love* it, you must feel its *delights*; in order to feel its delights, you must apply to it, however irksome at first, *closely, constantly*, and for a *considerable time*. If you have resolution enough to do this, you cannot but love learning; for the mind always loves that to which it has been *long, steadily* and *voluntarily* attached. Habits are formed, which render what was at first disagreeable, not only *pleasant* but *necessary*.

Pleasant, indeed, are *all* the paths which lead to polite and elegant literature. *Yours*, then, is surely a lot particularly happy. Your education is of such a sort, that its principal scope is to prepare you to receive a refined pleasure during your life. *Elegance*, or *delicacy of taste*, is one of the first objects of classical discipline; and it is this fine quality, which opens a new world to the scholar's view. Elegance of taste has a connection with many virtues, and all of them virtues of the most *amiable* kind. It tends to render you, at once, *good and agreeable*. You  
must,

must, therefore, be an enemy to your own enjoyments, if you enter with reluctance on the discipline, which leads to the attainment of a classical and liberal education.

Without exemplary *diligence*, you will make but a contemptible proficiency. You may, indeed, pass through the *forms* of schools and universities; but you will bring nothing away from them of real value. The proper sort and degree of diligence you cannot possess but by the *efforts* of your own *resolution*. Your instructor may, indeed, confine you within the walls of a school, a certain number of hours. He may place books before you, and compel you to fix your eyes upon them; but no authority can chain down your *mind*. Your thoughts will escape from every external restraint, and, amidst the most serious lectures, may be ranging in the wild pursuits of trifles or vices.

By laying in a store of useful knowledge, adorning your mind with elegant literature, improving and establishing your conduct by virtuous principles, you cannot fail of being a *comfort* to those who have supported you, of being *happy* within *yourself*, and of being *well received* by *man-kind*. *Honour* and *success* in life will probably attend you. Under all circumstances you will have an internal source of *consolation* and *entertainment*, of which no sublunary vicissitude can deprive you. Time will shew how much wiser has been *your* choice than that of your *idle companions*, who would gladly have drawn you into their association, or rather into their conspiracy against good manners, and all that is honourable and useful. While you appear in society as a *respectable* and *valuable* member of it, they will, perhaps, have sacrificed, at the shrine of vanity, pride, extravagance, and false pleasure, their *health* and their *sense*, their *fortunes* and their *characters*.  
KNOX.

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## LESSON CXL.

### DUTY OF CHILDREN TO PARENTS.

THE course and compass of God's providence, and his methods of establishing and evidencing the measures of reciprocal duty, are no where more remarkable than in the mutual obligations between *parents* and *children*.

The child comes into the world entirely *helpless*, and of *himself* more destitute of the natural means of security and support,

support, than almost any of the inferiour creatures. In this exigency, the *paternal care* steps in to his relief, *supplies* all his *necessities*, and *relieves* all his *wants*; bears with all his untowardly dispositions, at an age when he is neither capable of being corrected nor convinced; and not only *provides* the properest food for him, when he is incapable of *providing* any for himself, but likewise *administers* it when he is incapable of *feeding* himself; bears with all degrees of his *folly* and *impertinence*; listens to all his *trifling* and *idle* enquiries, not only with *patience*, but with *pleasure*, till they gradually conduct him to *health*, and *strength*, and *knowledge*.

But the *child* is not long arrived at this perfection of *its nature*, before his *parents* begin to fall gradually into the same *infirmities* through which they but lately conducted and supported their children, and to *need* the same assistance which they lately *lent*. And first they begin to *grow sickly*, and then they call for the aid of *that health* which they cultivated and took care of in their children.

The loss of *cheerfulness* and *good-humour* commonly succeeds the loss of *health*; the old parents are *uneasy*, and fret at all about them. And now is the time for children to *turn* that *tenderness* and *patience* to their parents' peevishness, without *sourness* or *reproof*, which their parents had *long lent* them in all their childish perverseness, at an age when they were not capable of being corrected.

In the next place, the old parents grow *troublesomely talkative*, and (as youth is too apt to think) *impertinent*, and dwell eternally upon the observations and adventures of their times and early years. Remember, you also had your time of being *talkative* and *impertinent*, and your parents bore with you; but with this difference, you asked them *useless* and *trifling questions*, and they now tell you *wise* and *useful observations*.

But they are *troublesome*, because they tell them too often. The answer to this is very obvious; if your parents bore your *folly*, you may well bear *their wisdom*; and although perhaps they talk more than is necessary to inform you of *present things*, yet their conversation turns mostly upon *things past*, perhaps past many years before you came into the world, and consequently such as they must know a thousand times better than you. Or though they should talk more than is necessary to inform you, they do not talk



more than is necessary to inform your *servants children*, who are now come to an age of asking questions; and therefore Providence hath well appointed that their grand-father, or their grand-mother is in humour to answer them all, and to supply them with store of useful observations which they want; nay they want to hear over and over again, which they have inculcated a thousand times, and which, with this assistance, would require a course of years to learn for themselves. So that the humour of talkativeness which is commonly thought so troublesome in old people hath its use, and is most excellently appointed by Almighty God. But if it were not, the children, in hearing it, do but barely *return* their parents what they have owed them.

In the next place, the *strength* of the old parents, and they cannot walk without a *support*; and you will not let them want one! How many years have they bear you in their arms? How many more could lead you where you would be, and saved you from death and from danger? And will you now suffer their limbs to totter and fall to the earth, which so often supported and saved *yours* when they were weak and unable to support and save themselves? Can you will not, you cannot at once be guilty of such cruelty and ingratitude.

In the last place, the *understanding* of the old parents begins to *fail*, and the *strength* of their *minds*, doth not outlive the *strength* of their *bodies*, but decays gradually till they become again children; their teeth fall, and tongues falter, and they are once more *infants*, now confined to their beds, as they were at first in *cradles*. This is the *last* stage of life; and here we command all that *care*, and *compassion*, and *tenderneſs* of hands, when they are just going *out* of the world, ~~you~~ called for at *theirs* when you first came into it.

## BOOK II.

### *Instructions and Examples for reading Verse.*

#### OF POETICK NUMBERS.

[CHIEFLY ABRIDGED FROM SHERIDAN'S ART OF READING VERSE.]

**I**N order to know the different manner to be used in the reading of Verse from that of Prose, it will be necessary, in the first place, to examine wherein the difference between Prose and Verse consists.

Numbers, in the strict sense of the word, whether with regard to articulate or inarticulate, to poetry or music, consist in certain impressions made on the ear, at stated and regular distances.

The lowest species of numbers, is, a double stroke of the same note or sound, repeated, a certain number of times, at equal distances. One continued stroke, like the ticking of a clock, has nothing of numbers in it; but the same note twice struck, a certain number of times, with a pause between each repetition of double the time of that between the strokes, is numerous. This is the simplest and lowest species of numbers; and which may be exemplified on the drum: as, tum tum—tum tum—tum tum. The next progression of numbers, is, when the same note is repeated, but in such a way, that one stroke makes a more forcible impression on the ear than the other, by being more forcibly struck, and therefore, having a greater degree of loudness: as, tit tum—tit tum—tit tum—or tum tit—tum tit—tum tit. Or when two weak notes precede a more forcible one: as, tit tit tum—tit tit tum—tit tit tum; or when two weak notes follow a more forcible one: as, tum tit tit—tum tit tit—tum tit tit.

The first and lowest species of numbers mentioned, as the notes are exactly the same in every respect, there can be no proportion observed, but in the time of the pauses.

In the second, which rises in degree above the other, though the notes are the same, yet there is a diversity to be observed in their respective loudness and softness; and therefore, a measurable proportion of the quantity of sound. Numbers of this species may also be exemplified on the drum, whose notes are always the same in kind, and will admit of no other variety, but different degrees of loudness and softness. But as the ear is soon satiated with a continued repetition of the same sound, nature has furnished us with another source of pleasure, which, though not essential to numbers, is yet their chief ornament: I mean  *Variety*, the parent of *Melody* and *Harmony*. Here we ascend to a higher species of numbers, in which the delight arising from the diversity of high and low notes, of flats and sharps, &c. is superadded to the pleasure which we before received, merely from order and proportion. This species of numbers may be exemplified by performing the same movement which had before been beaten on the drum, on such stringed instruments as will not admit of a prolongation of note: as, the guitar, the harpsichord, &c.

The last and noblest species of numbers, is that, in which the notes themselves can be prolonged at pleasure; and in which, consequently, a proportional measurement of time in the sounds themselves, as well as the intervals and pauses between them, may be introduced. This species is daily exemplified in the performances on the organ, the trumpet, flute, all wind instruments, the violin, and those of that species, and in the human voice; and here it is, that the whole power and beauty of numbers, are displayed in their utmost perfection.

Poetick numbers are founded upon the same principle with those of the musical kind, and are governed by similar laws. *Proportion* and *Order* are the sources of the pleasure which we receive from both; and the beauty of each depends upon a due observation of the laws of *Measure* and *Movement*. The essential difference between them, is, that the matter of the one, consists of *articulate*, of the other, *inarticulate* sounds; but syllables in the one, correspond to notes in the other; poetick feet, to musical bars; and verses to strains: they have all like properties, and are governed by similar laws.

The

The constituent parts of verse, are *Feet* and *Pauses*; from the due distribution of which, result *Measure* and *Movement*. *Measure* expresses the proportion of time both in sounds and rests; *Movement*, the progressive order of sounds, whether from strong to weak, or from weak to strong.

Feet consist of a certain number of syllables, united together, like notes in bars; and a certain number of those feet, when completed, according to the rules of the different species of versification, form *verses* or *strains*. They are called *feet*, because it is by their aid, that the voice, as it were, steps along through the verse, in a measured pace; and it is therefore necessary, that the syllables which mark this regular movement of the voice, should, in some manner, be distinguished from the others. This distinction was made among the Romans, by dividing their syllables into *long* and *short*, and ascertaining their quantity by an exact proportion in sounding them. The long being to the short, as two to one; and the long syllables, being thus the more important, marked the movement. In English, syllables are divided into *accented* and *unaccented*; and the accented syllables, being as strongly distinguished from the unaccented, by the peculiar stress of the voice upon them, are equally capable of marking the movement, and pointing out the regular paces of the voice, as the long syllables were, by their quantity, among the Romans.

English verse is not formed, as some imagine, by the number of *syllables*, but by the number of *feet*. A heroick line consists of *five feet*, which cannot contain less, yet may more, than *ten syllables*.

There are eight different kinds of feet admitted into English verse; viz.

The Iambus	—	The Dactyle	—
The Trochee	—	The Amphibrach	—
The Spondee	—	The Anapæst	—
The Pyrrich	—	The Tribrach	—

The *Iambus* is a foot of *two syllables*, the first *short*, or *unaccented*, the other *long*, or *accented*. This foot is most congenial to English heroick verse, because it is the only one of which an heroick line can be wholly composed.

In the second, which rises in degree above the other, though the notes are the same, yet there is a diversity to be observed in their respective loudness and softness; and therefore, a measurable proportion of the quantity of sound. Numbers of this species may also be exemplified on the drum, whose notes are always the same in kind, and will admit of no other variety, but different degrees of loudness and softness. But as the ear is soon fatiated with a continued repetition of the same sound, nature has furnished us with another source of pleasure, which, though not essential to numbers, is yet their chief ornament: I mean *Various*, the parent of *Melody* and *Harmony*. Here we ascend to a higher species of numbers, in which the delight arising from the diversity of high and low notes, of flats and sharps, &c. is superadded to the pleasure which we before received, merely from order and proportion. This species of numbers may be exemplified by performing the same movement which had before been beaten on the drum, on such stringed instruments as will not admit of a prolongation of note: as, the guitar, the harpsichord, &c.

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: Trochee	- υ		The Amphibrach	υ - υ
: Spondee	- -		The Anapæst	υ υ -
: Pyrrich	υ υ		The Tribrach	υ υ υ

: *Iambus* is a foot of *two syllables*, the first *short*, or *nted*, the other *long*, or *accented*. This foot is most nial to English heroick verse, because it is the only which an heroick line can be wholly composed.

## EXAMPLES.

*All Iambicks.*

"Above |—bēw hīgh |—prōgrēf | /vow life |—māy gō,  
 Around |—bēw wīde |—bēw dēp |—ēxtēnd | bēlow!"

The *Trochee* is a foot of *two syllables*, the first *long*, the other *short*. This foot, in a line of the first melody, finds place only at the beginning: as,

"Soft is | the strain |—when Zephyr gentl'y blows—"

But, for the sake of expression, it may be used in any other part of the line: as,

"Of Eve, | whose eye |—darted | cōtālgious fire—  
 And from | about | her, shot |—darts of | defire."

The *Spondee* is a foot of *two syllables*, both *long*. It may be used in any part of the line.

"She all | night long |—her amōr|ous dēf|cāt sūng."

"Load—the | tall bāque |—and launch |—into | the main."

"The mōun|tāin goats |—cāme.bōund|līng o'er | the lāwn."

"He spōke, | and spēak|līng in | prōud trī|ūmph sprēad—"

"Sing'd are | his brōws, | the scōrch|ug lids | grōw blāck."

The *Pyrrich* is a foot of *two syllables*, both *short*. This foot is gracefully used in the first and fourth places. A Pyrrich in one part of the line, may be compensated by a Spondee in another.

"And in | theīr mō|tīōns—hār|mōn'y | dīvīne."

"Soft is the strain when Zephyr gently blows,

And the | smōoth strām |—in smōoth|lēr nūm|bers flōws."

The *Dactyle* is a foot of *three syllables*, the first *long*, the second and third *short*. The Dactyle may supply the place of a Trochee.

"Timōrous | and slōth|ful—yēt | hē plēas'd | the ear."

"Of trūth | in wōrd |—mīgh|tīer | than the'y | in arms."

The

The *Amphibrach* is a foot of *three syllables*, the first and third *short*, the second *long*. It finds admission in any part of the line.

"And măn'y | ān ām'ōr|ōūs—măn'y | ā hūmōr|ōūs lāy—  
Which măn'y | ā bārd |—hād chān|ēd măn'y | ā dāy."

"Thē piēce, | yōu thīnk, | is īn|cōrrēct. | Wh'y, tākē it :  
I'm āll : sūbmīss|ion ; whāt | yōu'd hāve | īt, makē īt."

The *Anapaest* is a foot of *three syllables*, the first and second *short*, the third *long*. It may supply the place of an *Iambus*, in any part of the line.

"Thē greāt | Hērē|ārch|āl stānd|ārd wās | tō mōve."

The *Tribrach* is a foot of *three syllables*, all *short*. It finds admission in the third and fourth places of the line.

"And rōlls | īmpēt|ūōūs sō | thē sūb|jēct plāin."

"And thūn|dērs dōwn |—īmpēt|ūōūs sō | thē plāin."

The three great objects in poetick numbers, are, *Melody*, *Harmony*, and *Expression*. To these, the judicious management of *Pauses*, the other constituent parts of verse, is not less necessary, than that of the *Feet*.

There are two sorts of *pauses* ; one for *sense*, and one for *melody*, utterly distinct from each other. The former, are called *sentential*, the latter, *musical* pauses. The *sentential* pauses have names and marks given to them in writing ; as, the Comma, the Semicolon, &c.

The *musical* pauses are a mere suspension of the voice, without rising or falling, during a measurable space of time.

Of the poetical or musical pauses, there are two kinds ; one denominated *cæsural*, the other, *final*. The *cæsural* pause divides the line into equal or unequal parts ; the *final*, closes it, and marks the measure.

There may be more than one *cæsural* pause in a line : as in the following :

"And swēet|—rē|lūc'|tānt—ām'|ōrōūs | dē|lāy."

It is evident, there can be but one final.

The



The *final pause*, is a suspension of the voice at the end of every line, (unless the sense require a cadence) and is the principal thing, in many instances, which distinguishes verse from prose.

The *cæsural pause* is also a suspension of the voice, and divides the line into equal or unequal portions. The *cæsura* is not essential to verse, as the shorter kinds of metre are without it; and many heroick lines, in which it is not found, are still good verses; but it is a great ornament to verse. It improves the *melody*, and is the chief source of *harmony*. By *melody*, is meant a pleasing effect produced on the ear, from an apt arrangement of the constituent parts of verse, according to the laws of *measure* and *movement*. By *harmony*, an effect is produced by an action of the mind, in comparing the different members of a line or verse, with each other, and perceiving a due and beautiful proportion between them.

In order to form lines of the first melody, the seat of the *cæsura* must be, either in the *middle* of the *third* foot, or at the *end* of the *second* foot, or at the *end* of the *third* foot.

Those lines which have the *cæsura* in the middle of the third foot, as they are divided into equal parts, and the mind receives a pleasure in comparing those parts, with the whole, are the most beautiful.

"Oh, thought|lëss mör'täls!—äv|ër blīnd | tō fäte—  
Tōo fōon | dējēēt|ēd—änd |.tōo fōon | ēlāte."

Those which have the *cæsura* at the end of the second foot, as the larger part of the line comes after the pause; and so leaves a more forcible impression on the ear, are the next in order.

"Bright,—äs | thē Sūn, |—hēr ēyes | thē gā/zers strike—  
And,—like | thē Sūn, |—thēy shīne | ōn äll | älike."

Those which have the *cæsura* at the end of the third foot, as the smaller portion of the line comes after the pause, and so leaves a less impression on the ear, are the last in order.

"Oh fäy, | whät sträng|ēr cäuse |—yet un|ēxpłōr'd—  
Cōuld mäke | ä gēn|ülē Bēlle |—rējēēt | ä Lōrd."

It has been shown, that to form *harmony*, the seat of the *cæsura* must be in one of those three places which divide the line into members that bear a musical proportion to each other; and this division, at the same time, also, forms the richest *melody*. But there is no part of the line in which the *cæsura* may not find place, for the sake of *Expression*; which is often the stronger, in proportion to the deviation from the stricter laws of melody and harmony; as, in this case, the mind willingly accepts, in payment, the exceedings in the one, for the deficiencies in the other.

By *Expression* in numbers, is meant, such a choice and arrangement of the constituent parts of verse, as serve to enforce and illustrate the thought or sentiment. As the main object of all discourse, whether in prose or verse, is to communicate thoughts and sentiments, this part of numbers, which has that for its immediate object, holds a superior rank with regard to the others, in proportion to the dignity of its end.

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“Thus, with the year,  
Seasons return; but not to me returns  
Day,—or the sweet approach of even or morn—”

---

“Awake—  
My fairest—my | espous’d |—my latest found—  
Heaven’s last |—best gift |—my ev’er new | delight—  
Awake—”

As the *cæsura* may happen in any part of the line, and frequently falls where there is no sentential pause, it is not always easy to find its seat. In order to find where the *cæsural* pause is, we must reflect, that there are some parts of speech so necessarily connected in sentences, that they will not admit of any disjunction by the smallest pause of voice; between such, therefore, the *cæsura* can never fall. Its usual seat is in that place of the line, where the voice can first rest, after a word not so necessarily connected with the following one.

Besides the *cæsural* pause, already mentioned, there are, in many lines, *demi-cæsuras*, or *half pauses*.

“Böld—äs | ä hē|rō,—äa | ä vīrlgīn,—mīld.”  
“Fävotirs |—tō nōne, |—tō äll |—shē smīles |—ēxtēnds—  
Öft—shē | rējēcts, |—büt nēv|ēr önce |—öffēnds.  
Bright,—äs | thē Sūn, |—hēr eyes, |—thē gā|zērs strike,  
And,—like | thē Sūn, |—shē smīles |—ön äll | älike.”

There

There is a kind of metre which approaches very near the heroick, already described, being composed of verses containing four feet. It differs from the heroick, by being shorter by one foot, and having little use of the cæsura; and also, by being never used but with rhyme. And this, either in *couplets*; as thus—

“The spacious firmament on high,  
With all the blue ethereal sky,  
And spangled heavens, a shining frame,  
Their great Original proclaim.”

Or in *alternate rhymes*, thus—

“Happy the city, where their sons  
Like pillars round a palace set,  
And daughters, bright as polish’d stones,  
Give strength and beauty to the state.”

In this kind of metre, one syllable is sometimes dropped, and only seven remain. This liberty, however, should never be allowed but for the sake of expression; that is, when a monosyllable may contain an idea so important, as to claim the right of occupying the space of an entire foot, making up the time by a pause after it, and constituting what is called a *syllabick* foot. As in the following :

“Sinks | my soul | with gloom|y pain ?  
See !—| She smiles | ’tis joy | again.  
Swells | a pass|ion in | my breast ?  
Hark !—| She speaks | and all | is rest.”

In other respects, this metre is the same as the heroick, has the same Iambic movement, and admits a like variety of feet.

The other kinds of metre are the *Amphibrachick*, and the *Anapestick*.

The Amphibrach, having the accent on the middle syllable, between two short ones, moves on in a cantering pace, well suited to lively and comick subjects. As in the following :

“Since cōnjūgāl pāssion  
Hās cōme in|tō fāsion,  
And mārriage | sō blēst on | the thrōne is,  
Like Venus, I’ll shine,  
Be fond and be fine,  
And | Sir Truſty | shall bē my | Adōnis.”

The

The Anapaest, having the accent on the last syllable, after two short ones, is at once, a rapid and impetuous foot, suited to the more violent emotions of the mind. As,

"In my rage | shall be seen  
The revenge | of a Queen."

To preserve the just movement in the *Anphibrachick*, the lines should always end with double rhymes; in the *Anapaestick*, with single.

"No wonder | that Oxford | and Cambridge | profound,  
In learning | and science | so greatly | abound;  
When all carry | their | a little | each day,  
And we meet | with so few | who bring | any away."

Cain a boy, | so gentle remain  
Unmov'd | when her | Corridors | sighs?  
Will a Nymph | that is fond | of the plains,  
These plains | and these | valleys | despise?"

#### *Rules for reading Verse.*

1. All the words should be pronounced exactly the same way as in prose.
2. The movement of the voice should be from accent to accent, laying no stress on the intermediate syllables.
3. There should be the same observation of emphasis, and the same change of notes on the emphatic syllables, as in prose.
4. The pauses relative to the sense only, which are called *sentential pauses*, are to be observed in the same manner as in prose; but particular attention must be given to those peculiar to verse, the *caesural* and *final*, which are called *musical pauses*.

#### DIFFERENT SPECIES OF POETRY.

The different species of poetry are, the Epick or Heroick—the Dramatick—the Lyrick—the Elegiack—the Pastoral—the Didactic—the Descriptive—the Epistle—the Allegory—the Fable or Apologue—the Satire—the Epigram, and the Epitaph.

1. *Epic or Heroick Poem*, is the recital of some illustrious enterprise in a poetical form.

2. *Dramatick*

2. *Dramatick Poetry*, represents facts as passing before our eyes. They are either of the *grave* and *affecting*, or of the *light* and *gay*, divided into *Tragedy* and *Comedy*. *Terror* and *pity* are the great instruments of the former ; *ridicule* is the sole instrument of the latter.

3. *Lyrick Poem* or *Ode*, is such as is intended to be sung, or accompanied with musick. It may be comprised under four denominations. 1st. *Sacred Odes* ; or *Hymns* compos'd on religious subjects. 2d. *Heroick Odes* ; which are employed in the praise of Heroes, or the celebration of great exploits. 3d. *Moral* and *Philosophical Odes* ; where the sentiments are chiefly inspired by virtue, friendship and humanity. 4th. *Festive* or *Amorous Odes* ; calculated merely for pleasure and amusement.

4. The *Elegy*, is a *funeral poem*, or *mournful song*. It rejects whatever is *facetious*, *satirical*, or *majestick* ; yet is *sweet*, *engaging*, *elegant* and *attractive*.

5. *Pastoral*. This takes its name from the Latin word *pastor*, a "shepherd ;" the subject of it being something in the *pastoral* or *rural* life.

6. *Didactic* or *Prescriptive Poetry*, is the writing of *precepts* embellished with the graces and ornaments of poetry.

7. *Descriptive Poetry*, is that part of a poem which represents action or being to the life.

8. The *Epistle*, is an easy and familiar way of writing in Poetry on any subject, in the form of a letter.

9. *Allegory*, is a fable or story in Poetry, in which under the disguise of imaginary persons or things, some real action or instructive moral is conveyed to the mind.

10. *Fable* or *Apologue*, is an instructive fiction related in verse.

11. *Satire* ; a Poem censuring vice and folly. It is divided into the *jocose* and *serious*. The *jocose* is that which makes sport of *vice* and *folly* ; the *serious* is that which deals in *asperity*, and is *severe* and *acrimonious*.

12. *Epigram*, is a little poem or composition in verse, treating of one thing only, and whose distinguishing characters are *brevity*, *beauty* and *point*.

13. *Epitaph*, is a poetick inscription on a monument or tomb-stone.

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# SELECTION OF LESSONS

IN THE VARIOUS KINDS OF

## VERSE.

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### LESSON I.

#### HAPPINESS.

**H**APPINESS! our being's end and aim!  
Good, Pleasure, Ease, Content, whate'er thy name;  
That something still which prompts the eternal sigh,  
For which we bear to live, or dare to die;  
Which still so near us, yet beyond us lies;  
Perlook'd, seen double, by the fool and wise.  
Want of celestial feed! if dropp'd below,  
Why, in what mortal soil thou deign'st to grow?  
For opening to some Court's propitious shine,  
How deep with diamonds in the flaming mine?  
How win'd with the wreaths Parnassian laurels yield,  
How reap'd in iron harvests of the field?  
Where grows? where grows it not? if vain our toil,  
We ought to blame the culture, not the soil.  
How'd to no spot is happiness sincere,  
How is no where to be found, or ev'ry where:  
How is never to be bought, but always free;  
How fled from monarchs, St. John, dwells with thee.

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### LESSON II.

#### CONTINUED.

**A**SK of the learn'd the way: The learn'd are blind:  
This bids to serve, and that to shun mankind;  
Some place the bliss in action, some in ease;  
Some call it pleasure, and contentment these:

L

Some,

Some, sunk to beasts, find pleasure end in pain ;  
 Some, swell'd to gods, confess ev'n virtue vain ;  
 Or indolent to each extreme they fall,  
 To trust in ev'ry thing, or doubt of all.  
 Who thus define it, say they more or less  
 Than this, that happiness is happiness ?  
 'Take nature's path, and mad opinions leave ;  
 All states can reach it, and all heads conceive ;  
 Obvious her goods, in no extreme they dwell ;  
 There needs but thinking right, and meaning well ;  
 And mourn our various portions as we please,  
 Equal is common sense and common ease.

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## LESSON III.

CONTINUED.

**R**EMEMBER, man, the Universal Cause  
 Acts not by partial, but by gen'ral laws,  
 And makes what Happiness we justly call  
 Subsist not in the good of one, but all,  
 There's not a blessing individuals find,  
 But some way leans and hearkens to the kind.  
 No bandit fierce, no tyrant mad with pride,  
 No cavern'd hermit, rests self-satisfied :  
 Who most to shun or hate mankind pretend,  
 Seek an admirer, or would fix a friend :  
 Abstract what others feel, what others think,  
 All pleasures sicken, and all glories sink ;  
 Each has his share ; and who would more obtain  
 Shall find, the pleasure pays not half the pain.

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## LESSON IV.

CONTINUED.

**O**RDER is Heaven's first law, and this confess,  
 Some are, and must be, greater than the rest,  
 More rich, more wise ; but who infers from hence  
 That such are happier, shocks all common sense.

Heaven

Heaven to mankind impartial we confess,  
 If all are equal in their happiness :  
 But mutual wants this happiness increase ;  
 All nature's difference keeps all nature's peace.  
 Condition, circumstance is not the thing ;  
 Bliss is the same in subject or in king :  
 In who obtain defence, or who defend,  
 In him who is, or him who finds a friend :  
 Heaven breathes through ev'ry member of the whole  
 One common blessing, as one common soul.  
 But fortune's gifts if each alike possess'd,  
 And each were equal, must not all contest ?  
 If then to all men Happiness was meant,  
 God in Externals could not place content.

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## LESSON V.

### CONTINUED.

**K** NOW, all the good that individuals find,  
 Or God and nature meant to mere mankind,  
 Reason's whole pleasure, all the joys of sense,  
 Lie in three words, *Health, Peace, and Competence* :  
 But health consists with temperance alone ;  
 And peace, Oh virtue ! peace is all thy own.  
 The good or bad the gifts of fortune gain ;  
 But these less taste them as they worse obtain.  
 Say, in pursuit of profit or delight  
 Who risk the most, that take wrong means or right ?  
 Of vice or virtue, whether blest or curst,  
 Which meets contempt, or which compassion first ?  
 Count all the advantage prosperous vice attains,  
 'Tis but what Virtue flies from, and disdains ;  
 And grant the bad what happiness they would,  
 One they must want, which is, to pass for good.  
 Oh blind to truth, and God's whole scheme below,  
 Who fancy bliss to vice, to virtue woe !  
 Who sees and follows that great scheme the best,  
 Best knows the blessing, and will most be blest.

### LESSON



## LESSON VI.

CONTINUED.

**W**HATEVER is, is right—This world 'tis true,  
 Was made for *Cæsar*—but for *Titus* too ;  
 And which more blest ? who chain'd his country, say,  
 Or he whose virtue sigh'd to lose a day ?  
 “ But sometimes virtue starves while vice is fed.”  
 What then ? Is the reward of virtue bread ?  
 That vice may merit, 'tis the price of toil ;  
 The knave deserves it when he tills the soil.  
 The knave deserves it when he tempts the main,  
 Where folly fights for kings, or dives for gain.  
 The good man may be weak, be indolent ;  
 Nor is his claim to plenty, but content.  
 But grant him riches, your demand is o'er ?  
 “ No—shall the good want health, the good want power ?”  
 Add health and power, and every earthly thing :  
 “ Why bounded power ? why private ? why no king ?  
 “ Nay, why external for internal given ?  
 “ Why is not man a god, and earth a heaven ?”  
 Who ask and reason thus, will scarce conceive  
 God gives enough, while he has more to give !  
 Immense the power, immense were the demand ;  
 Say, at what part of nature will they stand ?

## LESSON VII.

CONTINUED.

**S**EE the sole bliss Heaven could on all bestow !  
 Which who but feels can taste, but thinks can know !  
 Yet poor with fortune, and with learning blind,  
 The bad must miss, the good, untaught, will find ;  
 Slave to no sect, who takes no private road,  
 But looks through nature up to nature's God ;  
 Pursues that chain which links the immense design,  
 Joins heaven and earth, and mortal and divine ;  
 Sees that no being any bliss can know,  
 But touches some above and some below ;  
 Learns, from this union of the rising whole,  
 The first, last purpose of the human soul ;  
 And knows where faith, law, morals, all began,  
 All end, in love of God, and love of man.

 POPE.  
 LESSON

## LESSON VIII.

EACH PLEASED WITH HIS OWN CONDITION.

**W**HATE'ER the passion, knowledge, fame, or self,  
 Not one will change his neighbour with himself.  
 The learn'd is happy nature to explore,  
 The fool is happy that he knows no more ;  
 The rich is happy in the plenty given,  
 The poor contents him with the care of Heaven.  
 See the blind beggar dance, the cripple sing,  
 The sot a hero, lunatic a king ;  
 The starving chymist in his golden views  
 Supremely blest ; the poet in his Muse.  
 See some strange comfort every state attend,  
 And pride, bestow'd on all, a common friend :  
 See some fit passion every age supply ;  
 Hope travels through, nor quits us when we die.

## LESSON IX.

CONTINUED.

**B**EHOLD the child, by nature's kindly law,  
 Pleas'd with a rattle, tickled with a straw ;  
 Some livelier plaything gives his youth delight,  
 A little louder, but as empty quite ;  
 Scarfs, garters, gold amuse his riper stage,  
 And beads and prayer-books are the toys of age ;  
 Pleas'd with this bauble still, as that before ;  
 'Till tir'd he sleeps, and Life's poor play is o'er.  
 Meanwhile Opinion gilds with varying rays  
 Those painted clouds that beautify our days ;  
 Each want of Happiness by Hope supplied,  
 And each vacuity of Sense by Pride :  
 These build as fast as knowledge can destroy ;  
 In folly's cup still laughs the bubble, joy :  
 One prospect lost, another still we gain ;  
 And not a vanity is given in vain.  
 E'en mean Self-love becomes, by force divine,  
 The scale to measure others wants by thine.  
 See ! and confess, one comfort still must rise ;  
 'Tis this—tho' Man's a fool, yet God is wise.

POPE,

L 2

LESSON

## LESSON X.

## HONOUR AND SHAME.

**H**ONOUR and shame from no condition rise ;  
 Act well your part, there all the honour lies.  
 Fortune in men has some small difference made ;  
 One flaunts in rags, one flutters in brocade :  
 The cobbler apron'd, and the parson gown'd ;  
 The friar hooded, and the monarch crown'd.  
 " What differ more (you say) than crown and cowl ?  
 I'll tell you, friend ; a wise man and a fool.  
 You'll find, if once the monarch acts the monk,  
 Or, cobbler-like, the parson will be drunk,  
 Worth makes the man, and want of it the fellow :  
 The rest is all but leather or prunella.  
 Go ! if your ancient, but ignoble blood  
 Has crept through scoundrels ever since the flood,  
 Go ! and pretend your family is young ;  
 Nor own your fathers have been fools so long.  
 What can ennoble *sets*, or *knaves*, or *cowards* ?  
 Alas ! not all the blood of all the *Howards*.

POPE.

## LESSON XI.

## GREATNESS.

**L**OOK next on greatness ; say where greatness lies ?  
 Heroes, but among the heroes and the wife ?  
 Heroes are much the same, the point's agreed,  
 From Macedonia's madman to the Swede :  
 The whole strange purpose of their lives, to find  
 Or make an enemy of all mankind !  
 Not one looks backward, onward still he goes,  
 Yet ne'er looks forward farther than his nose.  
 No less alike the politic and wife ;  
 All sly, slow things, with circumspective eyes :  
 Men in their loose unguarded hours they take,  
 Not that themselves are wise, but others weak.  
 But grant that those can conquer, these can cheat ;  
 'Tis phrase absurd to call a villain great :  
 Who wickedly is wise, or madly brave,  
 Is but the more a fool, the more a knave.

Who

Who noble ends by noble means obtains,  
 Or failing, smiles in exile or in chains,  
 Like good *Aurelius* let him reign or bleed,  
 Like *Socrates*, that man is great indeed.

POPE.

## LESSON XII.

## CHARITY.

SELF-LOVE thus push'd to social, to divine,  
 Gives thee to make thy neighbour's blessing thine.  
 Is this too little for the boundless heart?  
 Extend it, let thy enemies have part;  
 Grasp the whole worlds of reason, life and sense;  
 In one close system of benevolence:  
 Happier as kinder, in whate'er degree;  
 And height of bliss but height of charity.

God loves from whole to parts: but human soul  
 Must rise from individual to the whole.  
 Self-love but serves the virtuous mind to wake,  
 As the small pebble stirs the peaceful lake;  
 'The centre mov'd, a circle straight succeeds,  
 Another still, and still another spreads;  
 Friend, parent, neighbour, first it will embrace,  
 His country next; and next all human race;  
 Wide and more wide, th' o'erflowings of the mind  
 Take ev'ry creature in, of ev'ry kind;  
 Earth smiles around, with boundless bounty blest,  
 And Heaven beholds its image in his breast.

POPE.

## LESSON XIII.

## HOPE.

OVER skill'd to wear the form we love!  
 O, To bid the shapes of fear and grief depart,  
 Come, gentle Hope! with one gay smile remove  
 The lasting sadness of an aching heart;  
 Thy voice, benign enchanter! let me hear,  
 Say that for me some pleasures yet shall bloom!  
 That fancy's radiance, friendship's precious tear,  
 Shall soften, or shall chase misfortune's gloom.—

But

But come not glowing in the dazzling ray  
Which once with dear illusions charm'd my eye !  
O strew no more, sweet flatterer ! on my way  
The flowers I fondly thought too bright to die.  
Visions less fair will soothe my pensive breast,  
That asks not happiness, but longs for rest.

MISS WILKINSON.

## LESSON XIV.

## EXAMPLES OF ANTITHESES, OR OPPOSITION.

TWO principles in human nature reign,  
Self-love to urge, and reason to restrain :  
Nor this a good, nor that a bad we call ;  
Each works its end—to move or govern all.

POPE.

In point of sermons, 'tis confess  
Our English clergy make the best ;  
But this appears, we must confess,  
Not from the pulpit, but the press.  
They manage with disjointed skill,  
The matter well, the manner ill ;  
And what seems paradox at first,  
They make the best, and preach the worst.

BYRON.

Know, Nature's children all divide her care :  
The fur that warms a monarch, warm'd a bear.  
While man exclaims, " See all things for my use !"  
" See man for mine !" replies a pamper'd goose :  
And just as short of reason he must fall,  
Who things all made for one, not one for all.

POPE.

## LESSON XV.

## EXAMPLES OF ENUMERATION OF PARTICULARS.

DELIGHTFUL task ! to rear the tender thought,  
To teach the young idea how to shoot,  
To pour the fresh instruction o'er the mind,  
To breathe the enlivening spirit, and to fix  
The generous purpose in the glowing breast.

Dread.

Dread o'er the scene the ghost of Hamlet stalks ;  
 Othello rages ; poor Monimia mourns ;  
 And Belvidera pours her soul in love.  
 Terror alarms the breast ; the comely tear  
 Steals o'er the cheek. Or else the comic muse  
 Holds to the world a picture of itself,  
 And raises, fly, the fair impartial laugh.  
 Sometimes, she lifts her strain, and paints the scenes  
 Of beauteous life ; whate'er can deck mankind,  
 Or charm the heart, in generous Bevil show'd.

THOMSON.

## LESSON XVI.

## EXAMPLES OF SUSPENSION OF THE SENSE.

**H**E who through vast immensity can pierce,  
 See worlds on worlds compose one universe,  
 Observe how system into system runs,  
 What other planets circle other suns,  
 What varied beings people every star,  
 May tell why Heaven has made us as we are.  
 In that soft season, when descending showers  
 Call forth the greens and wake the rising flowers ;  
 When opening buds salute the welcome day,  
 And earth, relenting, feels the genial ray ;  
 As balmy sleep had charm'd my cares to rest,  
 And love itself was banished from my breast ;  
 A train of phantoms, in wild order rose,  
 And, join'd, this intellectual scene compose.

POPE.

## LESSON XVII.

## EXAMPLES OF PARENTHESES.

**L**ET us (since life can little more supply  
 Than just to look about us and to die)  
 Expatiate free o'er all this scene of man ;  
 A mighty maze ! but not without a plan.

POPE.

His years are young, but his experience old ;  
 His head unmellow'd, but his judgment ripe ;

And,

2. *Dramatick Poetry*, represents facts as passing before our eyes. They are either of the *grave* and *affecting*, or of the *light* and *gay*, divided into *Tragedy* and *Comedy*. *Terror* and *pity* are the great instruments of the former; *ridicule* is the sole instrument of the latter.

3. *Lyrick Poem* or *Ode*, is such as is intended to be sung or accompanied with musick. It may be comprised under four denominations. 1st. *Sacred Odes*; or *Hymns* compos'd on religious subjects. 2d. *Heroick Odes*; which are employed in the praise of Heroes, or the celebration of great exploits. 3d. *Moral* and *Philosophical Odes*; where the sentiments are chiefly inspired by virtue, friendship and humanity. 4th. *Festive* or *Amorous Odes*; calculated merely for pleasure and amusement.

4. The *Elegy*, is a *funeral poem*, or *mournful song*. It rejects whatever is *facetious*, *satirical*, or *majestick*; yet is *sweet*, *engaging*, *elegant* and *attractive*.

5. *Pastoral*. This takes its name from the Latin word *pastor*, a "shepherd;" the subject of it being something in the *pastoral* or *rural* life.

6. *Didactic* or *Prescriptive Poetry*, is the writing of precepts embellished with the graces and ornaments of poetry.

7. *Descriptive Poetry*, is that part of a poem which represents action or being to the life.

8. The *Epistle*, is an easy and familiar way of writing in Poetry on any subject, in the form of a letter.

9. *Allegory*, is a fable or story in Poetry, in which under the disguise of imaginary persons or things, some real action or instructive moral is conveyed to the mind.

10. *Fable* or *Apologue*, is an instructive fiction related in verse.

11. *Satire*; a Poem censuring vice and folly. It is divided into the *jocose* and *serious*. The *jocose* is that which makes sport of vice and folly; the *serious* is that which deals in *asperity*, and is *severe* and *acrimonious*.

12. *Epigram*, is a little poem or composition in verse, treating of one thing only, and whose distinguishing characters are *brevity*, *beauty* and *point*.

13. *Epitaph*, is a poetick inscription on a monument or tomb-stone.

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# SELECTION OF LESSONS

IN THE VARIOUS KINDS OF

## VERSE.

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### LESSON I.

#### HAPPINESS.

HAPPINESS! our being's end and aim!  
Good, Pleasure, Ease, Content, whate'er thy name;  
That something still which prompts the eternal sigh,  
For which we bear to live, or dare to die;  
Which still so near us, yet beyond us lies;  
Perlook'd, seen double, by the fool and wise.  
Want of celestial feed! if dropp'd below,  
Why, in what mortal soil thou deign'st to grow?  
For opening to some Court's propitious shine,  
To deep with diamonds in the flaming mine?  
To win'd with the wreaths Parnassian laurels yield,  
To reap'd in iron harvests of the field?  
Where grows? where grows it not? if vain our toil,  
We ought to blame the culture, not the soil.  
If to no spot is happiness sincere,  
Is no where to be found, or ev'ry where:  
Is never to be bought, but always free;  
And fled from monarchs, St. John, dwells with thee.

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### LESSON II.

#### CONTINUED.

ASK of the learn'd the way: The learn'd are blind:  
This bids to serve, and that to shun mankind;  
Some place the bliss in action, some in ease;  
Some call it pleasure, and contentment these:

L

Some,



Some, sunk to beasts, find pleasure end in pain ;  
 Some, swell'd to gods, confess ev'n virtue vain ;  
 Or indolent to each extreme they fall,  
 To trust in ev'ry thing, or doubt of all.  
 Who thus define it, say they more or less  
 Than this, that happiness is happiness ?  
 'Take nature's path, and mad opinions leave ;  
 All states can reach it, and all heads conceive ;  
 Obvious her goods, in no extreme they dwell ;  
 There needs but thinking right, and meaning well ;  
 And mourn our various portions as we please,  
 Equal is common sense and common ease.

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### LESSON III.

#### CONTINUED.

**R**EMEMBER, man, the Universal Cause  
 Acts not by partial, but by gen'ral laws,  
 And makes what Happiness we justly call  
 Subsist not in the good of one, but all,  
 There's not a blessing individuals find,  
 But some way leans and hearkens to the kind.  
 No bandit fierce, no tyrant mad with pride,  
 No cavern'd hermit, rests self-satisfied :  
 Who most to shun or hate mankind pretend,  
 Seek an admirer, or would fix a friend :  
 Abstract what others feel, what others think,  
 All pleasures sicken, and all glories sink ;  
 Each has his share ; and who would more obtain  
 Shall find, the pleasure pays not half the pain.

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### LESSON IV.

#### CONTINUED.

**O**RDER is Heaven's first law, and this confess,  
 Some are, and must be, greater than the rest,  
 More rich, more wise ; but who infers from hence  
 That such are happier, shocks all common sense.

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 If all are equal in their happiness :  
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 Heaven breathes through ev'ry member of the whole  
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 Immense the power, immense were the demand ;  
 Say, at what part of nature will they stand ?

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POPE.

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 His country next; and next all human race;  
 Wide and more wide, th' o'erflowings of the mind  
 Take ev'ry creature in, of ev'ry kind;  
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## THE READER.

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 error alarms the breast ; the comely tear  
 eals o'er the cheek. Or else the comic muse  
 olds to the world a picture of itself,  
 nd raises, fly, the fair impartial laugh.  
 metimes, she lifts her strain, and paints the scenes  
 : beauteous life ; whate'er can deck mankind,  
 : charm the heart, in generous Bevil show'd.

THOMSON.

## LESSON XVI.

## EXAMPLES OF SUSPENSION OF THE SENSE.

**I**E who through vast immensity can pierce,  
 See worlds on worlds compose one universe,  
 observe how system into system runs,  
 hat other planets circle other suns,  
 hat varied beings people every star,  
 ay tell why Heaven has made us as we are.  
 that soft season, when descending showers  
 ll forth the greens and wake the rising flowers ;  
 hen opening buds salute the welcome day,  
 nd earth, relenting, feels the genial ray ;  
 ; balmy-sleep had charm'd my cares to rest,  
 nd love itself was banished from my breast ;  
 train of phantoms, in wild order rose,  
 nd, join'd, this intellectual scene compose.

POPE.

## LESSON XVII.

## EXAMPLES OF PARENTHESES.

**E**T us (since life can little more supply  
 Than just to look about us and to die)  
 patiate free o'er all this scene of man ;  
 mighty maze ! but not without a plan.

POPE.

His years are young, but his experience old ;  
 is head unmellow'd, but his judgment ripe ;

And,



## LESSON X.

## HONOUR AND SHAME.

**H**ONOUR and shame from no condition rise ;  
 Act well your part, there all the honour lies.  
 Fortune in men has some small difference made ;  
 One flaunts in rags, one flutters in brocade :  
 The cobbler apron'd, and the parson gown'd ;  
 The friar hooded, and the monarch crown'd.  
 " What differ more (you say) than crown and cowl ?  
 I'll tell you, friend ; a wise man and a fool.  
 You'll find, if once the monarch acts the monk,  
 Or, cobbler-like, the parson will be drunk,  
 Worth makes the man, and want of it the fellow :  
 The rest is all but leather or prunella.  
 Go ! if your ancient, but ignoble blood  
 Has crept through scoundrels ever since the flood,  
 Go ! and pretend your family is young ;  
 Nor own your fathers have been fools so long.  
 What can ennoble *sets*, or *knaves*, or *cowards* ?  
 Alas ! not all the blood of all the *Howards*.

POPE.

## LESSON XI.

## GREATNESS.

**L**OOK next on greatness ; say where greatness lies ?  
 Where, but among the heroes and the wife ?  
 Heroes are much the same, the point's agreed,  
 From Macedonia's madman to the Swede :  
 The whole strange purpose of their lives, to find  
 Or make an enemy of all mankind !  
 Not one looks backward, onward still he goes,  
 Yet ne'er looks forward farther than his nose.  
 No less alike the politic and wife ;  
 All fly, slow things, with circumspective eyes :  
 Men in their loose unguarded hours they take,  
 Not that themselves are wise, but others weak.  
 But grant that those can conquer, these can cheat ;  
 'Tis phrase absurd to call a villain great :  
 Who wickedly is wise, or madly brave,  
 Is but the more a fool, the more a knave.

Who

Who noble ends by noble means obtains,  
Or failing, smiles in exile or in chains,  
Like good *Aurelius* let him reign or bleed,  
Like *Socrates*, that man is great indeed.

POPE.

## LESSON XII.

## CHARITY.

**S**ELF-LOVE thus push'd to social, to divine,  
Gives thee to make thy neighbour's blessing thine.  
Is this too little for the boundless heart?  
Extend it, let thy enemies have part;  
Grasp the whole worlds of reason, life and sense;  
In one close system of benevolence:  
Happier as kinder, in whate'er degree;  
And height of bliss but height of charity.

God loves from whole to parts: but human soul  
Must rise from individual to the whole.  
Self-love but serves the virtuous mind to wake,  
As the small pebble stirs the peaceful lake;  
'The centre mov'd, a circle straight succeeds,  
Another still, and still another spreads;  
Friend, parent, neighbour, first it will embrace,  
His country next; and next all human race;  
Wide and more wide, th' o'erflowings of the mind  
Take ev'ry creature in, of ev'ry kind;  
Earth smiles around, with boundless bounty blest,  
And Heaven beholds its image in his breast.

POPE.

## LESSON XIII.

## HOPE.

**O**VER skill'd to wear the form we love!  
, To bid the shapes of fear and grief depart,  
Come, gentle Hope! with one gay smile remove  
The lasting sadness of an aching heart;  
Thy voice, benign enchantress! let me hear,  
Say that for me some pleasures yet shall bloom!  
That fancy's radiance, friendship's precious tear,  
Shall soften, or shall chase misfortune's gloom.

But

But come not glowing in the dazzling ray  
Which once with dear illusions charm'd my eye !  
O strew no more, sweet flatterer ! on my way  
The flowers I fondly thought too bright to die.  
Visions less fair will soothe my pensive breast,  
That asks not happiness, but longs for rest.

MISS WILKINSON.

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### LESSON XIV.

#### EXAMPLES OF ANTITHESSES, OR OPPOSITION.

**T**WO principles in human nature reign,  
Self-love to urge, and reason to restrain :  
Nor this a good, nor that a bad we call ;  
Each works its end—to move or govern all.

POPE.

In point of sermons, 'tis confess  
Our English clergy make the best ;  
But this appears, we must confess,  
Not from the pulpit, but the press.  
They manage with disjointed skill,  
The matter well, the manner ill ;  
And what seems paradox at first,  
They make the best, and preach the worst.

BYRON.

Know, Nature's children all divide her care :  
The fur that warms a monarch, warm'd a bear.  
While man exclaims, " See all things for my use !"  
" See man for mine !" replies a pamper'd goose :  
And just as short of reason he must fall,  
Who things all made for one, not one for all.

POPE.

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### LESSON XV.

#### EXAMPLES OF ENUMERATION OF PARTICULARS.

**D**ELIGHTFUL task ! to rear the tender thought,  
To teach the young idea how to shoot,  
To pour the fresh instruction o'er the mind,  
To breathe the enlivening spirit, and to fix  
The generous purpose in the glowing breast.

DREAD.

Dread o'er the scene the ghost of Hamlet stalks ;  
 Othello rages ; poor Monimia mourns ;  
 And Belvidera pours her soul in love.  
 Terror alarms the breast ; the comely tear  
 Steals o'er the cheek. Or else the comic muse  
 Holds to the world a picture of itself,  
 And raises, sly, the fair impartial laugh.  
 Sometimes, she lifts her strain, and paints the scenes  
 Of beauteous life ; whate'er can deck mankind,  
 Or charm the heart, in generous Bevil show'd.

THOMSON.

## LESSON XVI.

## EXAMPLES OF SUSPENSION OF THE SENSE.

**H**E who through vast immensity can pierce,  
 See worlds on worlds compose one universe,  
 Observe how system into system runs,  
 What other planets circle other suns,  
 What varied beings people every star,  
 May tell why Heaven has made us as we are.  
 In that soft season, when descending showers  
 Call forth the greens and wake the rising flowers ;  
 When opening buds salute the welcome day,  
 And earth, relenting, feels the genial ray ;  
 As balmy sleep had charm'd my cares to rest,  
 And love itself was banished from my breast ;  
 A train of phantoms, in wild order rose,  
 And, join'd, this intellectual scene compose.

POPE.

## LESSON XVII.

## EXAMPLES OF PARENTHESES.

**L**ET us (since life can little more supply  
 Than just to look about us and to die)  
 Expatiate free o'er all this scene of man ;  
 A mighty maze ! but not without a plan.

POPE.

His years are young, but his experience old ;  
 His head unmellow'd, but his judgment ripe ;

And,

And, in a word, (for far behind his worth  
Come all the praises that I now bestow)  
He is complete in feature and in mind,  
With all good grace to grace a gentleman.

SHAKESPEARE.

Forthwith (behold the excellence, the power,  
Which God hath in his mighty angels plac'd)  
'Their arms away they threw, and to the hills  
(For earth hath this variety from heaven  
Of pleasure situate in hill and dale)  
Light as the lightning's glimpſe, they ran, they flew;  
From their foundations loos'ning to and fro,  
They pluck'd the seated hills, with all their load,  
Rocks, waters, woods; and by the shaggy tops  
Uplifting, bore them in their hands.

MILTON.

## LESSON XVIII.

## ANTITHESES.

**T**RUE ease in writing, comes from art, not chance;  
As those move easiest who have learn'd to dance.  
'Tis not enough no harshness gives offence;  
The sound must seem an echo to the sense.  
Soft is the strain, when zephyr gently blows,  
And the smooth stream in smoother numbers flows;  
But when loud surges lash the founding shore,  
The hoarse rough verse shall like the torrent roar.  
When Ajax strives some rock's vast weight to throw,  
The line, too, labours, and the words move slow:  
Not so when swift Camilla scours the plain,  
Flies o'er the unbending corn, and skims along the main.

POPE.

Good name, in man or woman,  
Is the immediate jewel of their souls.  
Who steals my purse, steals trash: 'tis something, nothing;  
'Twas mine, 'tis his, and has been slave to thousands.  
But he that filches from me my good name,  
Robs me of that, which not enriches him,  
And makes me poor indeed.

SHAKESPEARE.

LESSON

## LESSON XIX.

## ENUMERATION.

**[**IS from high life high characters are drawn ;  
 A faint in crape is twice a faint in lawn.  
 judge is just ; a chancellor juster still ;  
 gownman, learn'd : a bishop—what you will :  
 se, if a minister : but, if a king,  
 ore wise, more learn'd, more just, more every thing.  
 'Tis education forms the tender mind :  
 It as the twig is bent the tree's inclin'd.  
 astful and rough, your first son is a squire ;  
 e next a tradesman, meek, and much a liar :  
 m struts a soldier, open, bold, and brave ;  
 ill sneaks a scriv'ner, an exceeding knave.  
 he a churchman ? then he's fond of power ;  
 quaker ? sly ; a presbyterian ? sour ;  
 smart free-thinker ? all things in an hour.

POPE.

## LESSON XX.

## SUSPENSION.

**✓**OR fame I slight, nor for her favours call ;  
 She comes unlook'd for, if she comes at all.  
 t, if the purchase cost so dear a price  
 soothing Folly, or exalting Vice ;  
 id if the Muse must flatter lawless sway,  
 id follow still were fortune leads the way ;  
 ; if no basis bear my rising name  
 at the fall'n ruins of another's fame :—  
 en teach me, Heaven, to scorn the guilty bays ;  
 rive from my breast that wretched lust of praise.  
 ablemish'd let me live, or die unknown :  
 grant me honest fame, or grant me none.

POPE.

As one who long in populous city pent,  
 here houses thick and sewers annoy the air,  
 orth issuing on a summer's morn to breathe  
 mong the pleasant villages and farms  
 djoin'd, from each thing met conceives delight,  
 ie smell of grain, or tedded grafs, or kine,

Or

Or dairy, each rural sight, each rural sound ;  
 If, chance, with nymph-like step, fair virgin pass,  
 What pleasing seem'd, for her now pleases more,  
 She most, and in her look sums all delight :  
 Such pleasure took the serpent to behold  
 This flow'ry plat, the sweet recess of Eve  
 Thus early, thus alone.

MILTON.

## LESSON XXI.

## AN EPITAPH.

**H**ERE rests his head upon the lap of earth,  
 A youth to fortune, and to fame unknown.  
 Fair science frown'd not on his humble birth,  
 And melancholy mark'd him for her own.  
 Large was his bounty, and his soul sincere :  
 Heaven did a recompense as largely send.  
 He gave to mis'ry all he had—a tear ;  
 He gain'd from Heav'n ('twas all he wish'd)—a friend.  
 No farther seek his merits to disclose,  
 Or draw his frailties from their dread abode,  
 (There they, alike, in trembling hope repose)  
 The bosom of his Father and his God.

GRAY.

## LESSON XXII.

## FRIENDSHIP.

**H**OW pleasant 'tis to see  
 Kindred and friends agree,  
 Each in their proper station move,  
 And each fulfil their part  
 With sympathizing heart,  
 In all the cares of life and love !  
 'Tis like the ointment shed  
 On Aaron's sacred head,  
 Divinely rich, divinely sweet !  
 The oil through all the room  
 Diffus'd a choice perfume,  
 Ran through his robes, and blest his feet.

Like

Like fruitful showers of rain  
 That water all the plain,  
 Descending from the neighb'ring hills :  
 Such streams of pleasure roll  
 Through every friendly soul,  
 Where love like heav'nly dew distils.

WATTS.

## LESSON XXIII.

## FRIENDSHIP.

CAN gold gain friendship ? Impudence of hope !  
 As well mere man an angel might beget.  
 Love, and love only, is the loan for love.  
 Lorenzo ! pride repress ; nor hope to find  
 A friend, but what has found a friend in thee.  
 All like the purchase, few the price will pay :  
 And this makes friends such miracles below.

YOUNG.

## LESSON XXIV.

## SOLITUDE.

O SACRED solitude ! divine retreat !  
 Choice of the Prudent ! envy of the Great !  
 By thy pure stream, or in thy waving shade,  
 We court fair wisdom, that celestial maid :  
 The genuine offspring of her lov'd embrace  
 Strangers on earth ! ) are innocence and peace :  
 Here, from the ways of men laid safe ashore,  
 We smile to hear the distant tempest roar ;  
 Here, blest with health, with business unperplex'd,  
 This life we relish, and ensure the next.  
 Here too the Muses sport ; these numbers free,  
 Merian Eastbury ! I owe to thee.

YOUNG.

M-

LESSON



## LESSON XXV.

## THE ROSE.

**H**OW fair is the rose ! what a beautiful flower !  
 The glory of April and May !  
 But the leaves are beginning to fade in an hour,  
 And they wither and die in a day.

Yet the rose has one powerful virtue to boast,  
 Above all the flowers of the field :  
 When its leaves are all dead, and fine colours are lost,  
 Still how sweet a perfume it will yield !

So frail is the youth and the beauty of men,  
 Tho' they bloom and look gay like the rose ;  
 But all our fond care to preserve them is vain ;  
 Time kills them as fast as he goes.

Then I'll not be proud of my youth, or my beauty,  
 Since both of them wither and fade :  
 But gain a good name by well doing my duty :  
 This will scent like a rose when I'm dead. WA.

## LESSON XXVI.

## BENEFICENCE ITS OWN REWARD.

**M**Y fortune (for I'll mention all,  
 And more than you dare tell) is small ;  
 Yet ev'ry friend partakes my store,  
 And Want goes smiling from my door.  
 Will forty shillings warm the breast  
 Of worth or industry distress'd ?  
 This sum I cheerfully impart ;  
 'Tis fourscore pleasures to my heart :  
 And you may make, by means like these,  
 Five talents ten, whene'er you please.  
 'Tis true my little purse grows light ;  
 But then I sleep so sweet at night !  
 This grand specific will prevail,  
 When all the doctor's opiates fail.

## LESSON XXVII.

## THE PULPIT.

THE pulpit therefore (and I name it, fill'd  
 With solemn awe, that bids me well beware  
 With what intent I touch the holy thing)—  
 The pulpit (when the sat'rist has at last,  
 Strutting and vap'ring in an empty school,  
 Spent all his force and made no profelyte)—  
 I say the pulpit (in the sober use  
 Of its legitimate peculiar powers).  
 Must stand acknowledg'd, while the world shall stand;  
 The most important and effectual guard,  
 Support and ornament of virtue's cause.  
 There stands the messenger of truth; there stands  
 The legate of the skies: his theme divine,  
 His office sacred, his credentials clear.  
 By him the violated law speaks out  
 Its thunders; and by him, in strains as sweet  
 As angels use, the gospel whispers peace.  
 He stablishes the strong, restores the weak,  
 Reclaims the wanderer, binds the broken heart,  
 And, arm'd himself in panoply complete  
 Of heavenly temper, furnishes with arms  
 Bright as his own; and trains, by ev'ry rule  
 Of holy discipline, to glorious war,  
 The sacramental host of God's elect.

COWPER.

## LESSON XXVIII.

## THE PETIT-MAITRE CLERGYMAN.

I VENERATE the man whose heart is warm,  
 Whose hands are pure, whose doctrine and whose life,  
 Coincident, exhibit lucid proof  
 That he is honest in the sacred cause.  
 For such I render more than mere respect,  
 Whose actions say that they respect themselves.  
 But, loose in morals, and in manners vain,  
 In conversation frivolous, in dress

Extreme,

Extreme, at once rapacious and profuse ;  
 Frequent in park, with lady at his side,  
 Ambling, and prattling scandal as he goes ;  
 But rare at home, and never at his books  
 Or with his pen ; save when he scrawls a card ;  
 Constant at routs, familiar with a round  
 Of ladyships, a stranger to the poor ;  
 Ambitious of preferment for its gold,  
 And well prepar'd by ignorance and sloth,  
 By infidelity and love o' the world,  
 To make God's work a sinecure : a slave  
 To his own pleasures, and his patron's pride—  
 From such apostles, O ye mitred heads,  
 Preserve the church ! and lay not careless hands  
 On skulls that cannot teach, and will not learn.

COWPER.

## LESSON XXIX.

## THE FOPFISH CLERGYMAN.

**P**OLLIO must needs to penitence excite ;  
 For see, his scarf is rich, and gloves are white ;  
 Behold his notes display'd, his body rais'd ;  
 With what a zeal he labours to be prais'd !  
 No stubborn sinner able to withstand  
 The force and reas'ning of his wig and hand :  
 Much better pleas'd, so pious his intent,  
 With five who laugh than fifty who repent :  
 On moral duties when his tongue refines,  
 Tully and Plato are his best divines ;  
 What *Matthew* says, or *Mark*, the proof but small ;  
 What *Locke* or *Clarke* asserts, good scripture all :  
 Touch'd with each weakness which he does arraign,  
 With vanity he talks against the vain ;  
 With ostentation does to meekness guide,  
 Proud of his periods levell'd against pride ;  
 Ambitiously the love of glory flights,  
 And damns the love of fame—for which he writes.

LESSON

## LESSON XXX.

## PRIDE.

**L**ET Pride be stifled in the bud ;  
 The haughty—how unlike to God !  
 Abhor'd by every virtuous mind,  
 As creatures of the meanest kind.  
 This worst of evils oft appears  
 In swelling words and scornful jeers,  
 And with its foul and ranc'rous breath,  
 Shoots pois'nous arrows, fire and death ;  
 While some low minds their pride express  
 In the vain fopperies of dress.

Pride, like a ruthless tyrant, reigns,  
 And binds its slaves in fatal chains ;  
 Makes them to truth and duty blind,  
 Against Religion bars the mind.  
 Proud men, their wisdom deify,  
 And the most sacred truths deny :  
 This evil hath its thousands driven  
 From Virtue's blessed path, and Heavens  
 Would you that place of glory find ?  
 Be meek and humble in your mind.  
 The meek, the Saviour's image bear—  
 This is the robe which angels wear.  
 Of what have fallen men to boast ?  
 Involv'd in guilt, by nature lost—  
 Their bodies form'd a brittle frame,  
 Bound to the dust from whence they came.

## LESSON XXXI.

## THE COUNTRY CLERGYMAN.

**N**EAR yonder copse, where once the garden smil'd,  
 And, still, where many a garden flow'r grows wild ;  
 There, where a few torn shrubs the place disclose,  
 The village preacher's modest mansion rose.  
 A man he was to all the country dear,  
 And passing rich—with forty pounds a year.

M. 2

Remote

Remote from towns he ran his godly race ;  
 Nor e'er had chang'd, nor wish'd to change his place :  
 Unpractis'd he to fawn or seek for power,  
 By doctrines fashion'd to the varying hour :  
 Far other aims his heart had learn'd to prize,  
 More skill to raise the wretched than to rise.  
 His house was known to all the vagrant train ;  
 He chid their wand'rings, but reliev'd their pain.  
 The long remember'd beggar was his guest,  
 Whose beard descending swept his aged breast ;  
 The ruin'd spendthrift, now no longer proud,  
 Claim'd kindred there, and had his claims allow'd.  
 The broken soldier, kindly bid to stay,  
 Sat by his fire, and talk'd the night away ;  
 Wept o'er his wounds, or, tales of sorrow done,  
 Shoulder'd his crutch, and show'd how fields were won.  
 Pleas'd with his guests, the good man learn'd to glow,  
 And quite forgot their vices in their woe ;  
 Careless their merits or their faults to scan,  
 His pity gave, ere charity began.

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 LESSON XXXII.

## CONTINUED.

**T**HUS, to relieve the wretched was his pride ;  
 And e'en his failings lean'd to virtues side :  
 But, in his duty prompt at ev'ry call,  
 He watch'd and wept, he pray'd and felt for all.  
 And as a bird each fond endearment tries  
 To tempt its new fledg'd offspring to the skies,  
 He try'd each art, reprov'd each dull delay,  
 Allur'd to brighter worlds, and led the way.  
 Beside the bed, where parting life was laid,  
 And sorrow, guilt and pain, by turns dismay'd,  
 The reverend champion stood. At his control,  
 Despair and anguish fled the struggling soul :  
 Comfort came down, the trembling wretch to raise ;  
 And his last faltering accents whisper'd praise.  
 At church, with meek and unaffected grace,  
 His looks adorn'd the venerable place ;

Truth

Truth from his lips prevail'd with double sway,  
 And fools who came to scoff, remain'd to pray.  
 The service past, around the pious man,  
 With steady zeal, each honest rustic ran ;  
 E'en children follow'd with endearing wile,  
 And pluck'd his gown, to share the good man's smile ;  
 His ready smile a parent's warmth express'd ;  
 Their welfare pleas'd him, and their cares distress'd :  
 To them, his heart, his love, his griefs were giv'n ;  
 But all his serious thoughts had rest in heaven.—  
 As some tall cliff, that lifts its awful form,  
 Swells from the vale and midway leaves the storm,  
 Though round its breast the rolling clouds are spread,  
 Eternal sunshine settles on its head. GOLDSMITH.

## LESSON XXXIII.

## THE SABBATH.

## WISE

In all thy sacred institutions, Lord,  
 Thy SABBATHS with peculiar wisdom shine ;  
 First and high argument, Creation done,  
 Of thy benign solicitude for Man,  
 Thy chiefest favourite creature. Time is thine :  
 How just to claim a part, who giv'st the whole !  
 But oh ! how gracious to assign that part  
 To man's supreme behoof, his soul's best good ;  
 His moral and his mental benefit ;  
 His body's genial comfort ! Savage elfe,  
 Untaught, undisciplin'd, in shaggy pride  
 He'd rovd the wild, amidst the brutes, a brute  
 Ferocious ; to the soft civilities  
 Of cultivated life, Religion, Truth,  
 A barbarous stranger. To thy Sabbaths then  
 All hail, wise Legislator ! 'Tis to these  
 We owe at once the memory of thy works,  
 Thy mighty works of Nature and of Grace ;  
 We owe divine RELIGION ; and to these  
 The decent comeliness of social life.  
 Revere, ye earthly Magistrates, who wield  
 The sword of Heaven—the wisdom of Heaven's plan,  
 And sanctify the Sabbaths of your God.

Done  
 LESSON

## THE READER

## LESSON XXXIV.

TIME.

**T**HE clock strikes one : We take no note of time,  
 But from its loss. To give it then a tongue,  
 Is wise in man. As if an angel spoke,  
 I feel the solemn sound. If heard aright,  
 It is the knell of my departed hours ;  
 Where are they ? with the years beyond the flood :  
 It is the signal that demands dispatch ;  
 How much is to be done ! my hopes and fears  
 Start up alarm'd, and o'er life's narrow verge :  
 Look down—on what ? a fathomless abyfs ;  
 A dread eternity ! how surely mine !  
 And can eternity belong to me,  
 Poor pensioner on the bounties of an hour ?      YOUNG.

## LESSON XXXV.

MAN.

**H**OW poor ! how rich ! how abject ! how august !  
 How complicate ! how wonderful is Man !  
 How passing wonder He who made him such !  
 Who cent'ring in our make such strange extremes !  
 From different natures, marvellously mix'd,  
 Connection exquisite of distant worlds !  
 Distinguish'd link in being's endless chain !  
 Midway from nothing to the Deity !  
 A beam ethereal fullied, and absorb'd !  
 Tho' fullied, and dishonour'd, still divine !  
 Dim miniature of greatness absolute !  
 An heir of glory ! a frail child of dust !  
 Helpless immortal ! insect infinite !  
 A worm ! a god ! I tremble at myself,  
 And in myself am lost ! at home a stranger,  
 Thought wanders up and down, surpris'd, aghast,  
 And wond'ring at her own : how reason reels !  
 O what a miracle to man is man !  
 Triumphantly distress'd, what joy, what dread !  
 Alternately transported and alarm'd !  
 What can preserve my life ? or what destroy ?  
 An angel's arm can't snatch me from the grave ;  
 Legions of angels can't confine me there.      YOUNG.

LESSON

## LESSON XXXVI.

## ADDRESS TO THE DEITY.

**O** THOU great Arbiter of life and death !  
 Nature's immortal, immaterial Sun !  
 Whose all-prolific beam late call'd me forth  
 From darkness, teeming darkness, where I lay  
 The worms' inferior, and in rank beneath  
 The dust I tread on, high to bear my brow,  
 To drink the spirit of the golden day,  
 And triumph in existence ; and could'st know  
 No motive, but my bliss ; with Abraham's joy,  
 Thy call I follow to the land unknown ;  
 I trust in thee, and know in whom I trust ;  
 Or life, or death, is equal ; neither weighs,  
 All weight in this—O let me live to Thee !      YOUNG.

## LESSON XXXVII.

## THE REDEMPTION.

**T**HO' nature's terrors thus may be repress'd,  
 Still frowns grim death ; guilt points the tyrant's  
 Who can appease its anguish ? how it burns !      [spear.  
 What hand the barb'd, envenom'd thought can draw ?  
 What healing hand can pour the balm of peace,  
 And turn my sight undaunted on the tomb ?  
 With joy,—with grief, that healing hand I see ;  
 Ah ! too conspicuous ! it is fix'd on high !  
 On high ?—What means my phrenzy ! I blaspheme ;  
 Alas ! how low ! how far beneath the skies !  
 The skies it form'd ; and now it bleeds for me—  
 But bleeds the balm I want—yet still it bleeds :  
 Draw the dire steel—ah no !—the dreadful blessing ;  
 What heart or can sustain ? or dares forego ?  
 There hangs all human hope : that nail supports  
 Our falling universe : that gone, we drop ;  
 Horror receives us, and the dismal wish  
 Creation had been smother'd in her birth.  
 Darknets his curtain, and his bed the dust,  
 When stars and sun are dust beneath his throne !  
 In heaven itself can such indulgence dwell ?      YOUNG.

LESSON



At thirty man suspects himself a fool ;  
 Knows it at forty, and reforms his plan ;  
 At fifty chides his infamous delay,  
 Pushes his prudent purpose to resolve ;  
 In all the magnanimity of thought  
 Resolves ; and re-resolves : then dies the same.

YOUNG.

## LESSON XLI.

## CATO'S SOLILOQUY ON THE IMMORTALITY OF THE SOUL.

**I**T must be so—Plato, thou reason'st well !  
 Else, whence this pleasing hope, this fond desire,  
 This longing after immortality ?  
 Or, whence this secret dread, and inward horror,  
 Of falling into nought ? Why shrinks the soul  
 Back on herself, and startles at destruction ?  
 'Tis the divinity that stirs within us :  
 'Tis Heaven itself, that points out an Hereafter,  
 And intimates Eternity to man.  
 Eternity !—thou pleasing—dreadful thought !  
 Through what new scenes and changes must we pass !  
 The wide, the unbounded prospect lies before me :  
 But shadows, clouds and darkness rest upon it.  
 Here will I hold. If there's a Power above us,  
 (And that there is, all Nature cries aloud  
 Through all her works) He must delight in virtue ;  
 And that which he delights in must be happy.  
 But when ? or where ? This world was made for Cæsar.  
 I'm weary of conjectures—this must end them.—  
 Thus am I doubly arm'd. My death and life,  
 My bane and antidote are both before me ;  
 This in a moment brings me to an end ;  
 But this informs me I shall never die.  
 The soul, secur'd in her existence, smiles  
 At the drawn dagger, and defies its point.—  
 The stars shall fade away, the sun himself  
 Grow dim with age, and nature sink in years :  
 But thou shalt flourish in immortal youth ;  
 Unhurt amidst the war of elements,  
 The wreck of matter, and the crush of worlds.

ADDISON.

LESSON

## LESSON XLII.

## SOLILOQUY OF HAMLET ON DEATH.

**T**O be—or not to be—that is the question.  
 Whether 'tis nobler in the mind to suffer  
 The stings and arrows of outrageous fortune ;  
 Or to take up arms against a sea of trouble :  
 And by opposing, end them ?—To die—to sleep  
 No more ?—and, by a sleep, to say we end  
 The heart-ach, and the thousand natural shocks  
 That flesh is heir to—'tis a consummation  
 Devoutly to be wish'd. To die—to sleep—  
 To sleep—perchance to dream—ay, there's the rub—  
 For in that sleep of death, what dreams may come,  
 When we have shuffled off this mortal coil,  
 Must give us pause.—There's the respect  
 That makes calamity of so long life :  
 For, who would bear the whips and scorns of time—  
 The oppressor's wrong, the proud man's contumely,  
 The pang of despis'd love, the law's delay,  
 The insolence of office, and the spurns  
 That patient merit of the unworthy takes—  
 When he might his quietus make  
 With a bare bodkin ? Who would fardels bear,  
 To groan and sweat under a weary life,  
 But that the dread of something after death  
 (That undiscover'd country, from whose bourn  
 No traveller returns) puzzles the will,  
 And makes us rather bear those ills we have,  
 Than fly to others that we know not of ?  
 Thus conscience does make cowards of us all :  
 And thus the native hue of resolution  
 Is sickly'd o'er with the pale cast of thought ;  
 And enterprises of great pith and moment,  
 With this regard, their currents turn away,  
 And lose the name of action.

SPEAKER.

## LESSON XLIII.

## SUICIDE.

**W**HAT groan was that ? There took his gloomy  
 On wings impetuous, a black sullen soul, [sight,  
 Blasted from hell, with horrid lust of death.

N

But

But thou be shock'd while I detect the cause  
 Of self-affault, expose the monster's birth,  
 And bid abhorrence hiss it round the world.  
 Blame not thy clime, nor chide the distant sun ;  
 Immortal climes kind nature never made.  
 The cause I sing in Eden might prevail,  
 And proves it is thy folly, not thy fate.  
 The soul of man (let man in homage bow  
 Who names his soul) a native of the skies !  
 High-born, and free, her freedom should maintain.

———— I grant the deed  
 Is madness ; but the madness of the heart.  
 And what is that ? our utmost bound of guilt.  
 A sensual, unreflecting life is big  
 With monstrous births, and suicide, to crown  
 The black infernal brood. The bold to break  
 Heaven's law supreme, and desperately rush  
 Thro' sacred nature's murder, on their own,  
 Because they never think of death, they die. YOUNG.

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### LESSON XLIV.

#### EVE'S SPEECH TO ADAM.

**M**Y author and disposer, what thou bidst  
 Unargued I obey ; so God ordains ;  
 God is thy law, thou mine, to know no more  
 Is woman's happiest knowledge, and her praise.  
 With thee conversing I forget all time ;  
 All seasons and their change, all please alike.  
 Sweet is the breath of morn, her rising sweet,  
 With charm of earliest birds ; pleasant the sun  
 When first on this delightful land he spreads  
 His orient beams, on herb, tree, fruit and flower,  
 Glittering with dew ; fragrant the fertile earth  
 After soft showers ; and sweet the coming on  
 Of grateful evening mild ; then silent night  
 With this her solemn bird, and this fair moon,  
 And these the gems of Heaven, her starry train .  
 But neither breath of morn, when she ascends  
 With charm of earliest birds ; nor rising sun

his delightful land ; nor herb, fruit, flower,  
 tering with dew ; nor fragrance after showers ;  
 grateful evening mild ; nor silent night  
 a this her solemn bird, nor walk by moon  
 glittering star-light without thee is sweet. MILTON.

## LESSON XLV.

HENRY IVth's SOLILOQUY ON SLEEP.

[OW many thousands of my poorest subjects  
 Are at this hour asleep !—O gentle sleep !  
 ere's soft nurse ! how have I frighted thee,  
 t thou no more wilt weigh my eye-lids down,  
 l sleep my senses in forgetfulness ?  
 rather, Sleep, liest thou in smoky cribs,  
 n uneasy pallets stretching thee,  
 l hush'd with buzzing night-flies to thy slumber,  
 n in the perfum'd chambers of the great,  
 er the canopies of costly state,  
 l lull'd with sounds of sweetest melody ?  
 ou dull god ! why liest thou with the vile  
 bathsome beds, and leav'st the kingly couch  
 watch case to a common larum-bell ?  
 : thou upon the high and giddy mast,  
 up the ship-boy's eyes, and rock his brains  
 radle of the rude imperious surge,  
 l in the visitation of the winds,  
 o take the ruffian billows by the top,  
 ing their monstrous heads, and hanging them  
 a deaf'ning clamours in the slipp'ry shrouds,  
 t, with the hurly, Death itself awakes ;  
 t thou, O partial Sleep ! give thy repose  
 he wet sea-boy in an hour so rude,  
 , in the calmest and the stillest night,  
 a all appliances and means to boot,  
 y it to a king ?—Then, happy lowly clown !  
 asy lies the head that wears a crown.

SHAKESPEARE.

. LESSON

Remote from towns he ran his godly race ;  
 Nor e'er had chang'd, nor wish'd to change his place :  
 Unpractis'd he to fawn or seek for power,  
 By doctrines fashion'd to the varying hour :  
 Far other aims his heart had learn'd to prize,  
 More skill to raise the wretched than to rise.  
 His house was known to all the vagrant train ;  
 He chid their wand'rings, but reliev'd their pain.  
 The long remember'd beggar was his guest,  
 Whose beard descending swept his aged breast ;  
 The ruin'd spendthrift, now no longer proud,  
 Claim'd kindred there, and had his claims allow'd.  
 The broken foldier, kindly bid to stay,  
 Sat by his fire, and talk'd the night away ;  
 Wept o'er his wounds, or, tales of sorrow done,  
 Shoulder'd his crutch, and show'd how fields were won.  
 Pleas'd with his guests, the good man learn'd to glow,  
 And quite forgot their vices in their woe ;  
 Careless their merits or their faults to scan,  
 His pity gave, ere charity began.

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### LESSON XXXII.

#### CONTINUED.

**T**HUS, to relieve the wretched was his pride ;  
 And e'en his failings lean'd to virtues side :  
 But, in his duty prompt at ev'ry call,  
 He watch'd and wept, he pray'd and felt for all.  
 And as a bird each fond endearment tries  
 To tempt its new fledg'd offspring to the skies,  
 He try'd each art, reprov'd each dull delay,  
 Allur'd to brighter worlds, and led the way.  
 Beside the bed, where parting life was laid,  
 And sorrow, guilt and pain, by turns dismay'd,  
 The reverend champion stood. At his control,  
 Despair and anguish fled the struggling soul :  
 Comfort came down, the trembling wretch to raise ;  
 And his last faltering accents whisper'd praise.  
 At church, with meek and unaffected grace,  
 His looks adorn'd the venerable place ;

Truth

Truth from his lips prevail'd with double sway,  
 And fools who came to scoff, remain'd to pray.  
 The service past, around the pious man,  
 With steady zeal, each honest rustic ran ;  
 E'en children follow'd with endearing wile,  
 And pluck'd his gown, to share the good man's smile ;  
 His ready smile a parent's warmth express'd ;  
 Their welfare pleas'd him, and their cares distress'd :  
 To them, his heart, his love, his griefs were giv'n ;  
 But all his serious thoughts had rest in heaven,—  
 As some tall cliff, that lifts its awful form,  
 Swells from the vale and midway leaves the storm,  
 Though round its breast the rolling clouds are spread,  
 Eternal sunshine settles on its head. GOLDSMITH.

## LESSON XXXIII.

## THE SABBATH.

## WISE

In all thy sacred institutions, Lord,  
 Thy SABBATHS with peculiar wisdom shine ;  
 First and high argument, Creation done,  
 Of thy benign solicitude for Man,  
 Thy chiefest favourite creature. Time is thine :  
 How just to claim a part, who giv'st the whole !  
 But oh ! how gracious to assign that part  
 To man's supreme behoof, his soul's best good ;  
 His moral and his mental benefit ;  
 His body's genial comfort ! Savage else,  
 Untaught, undisciplin'd, in shaggy pride  
 He'd rovd the wild, amidst the brutes, a brute:  
 Ferocious ; to the soft civilities  
 Of cultivated life, Religion, Truth,  
 A barbarous stranger. To thy Sabbaths then  
 All hail, wise Legislator ! 'Tis to these  
 We owe at once the memory of thy works,  
 Thy mighty works of Nature and of Grace ;  
 We owe divine RELIGION ; and to these  
 The decent comeliness of social life.  
 Revere, ye earthly Magistrates, who wield  
 The sword of Heaven—the wisdom of Heaven's plan,  
 And sanctify the Sabbaths of your God.

Donna  
 LESSON

## TIME.

**T**HE clock strikes one : We take no note of time,  
 But from its loss. To give it then a tongue,  
 Is wife in man. As if an angel spoke,  
 I feel the solemn sound. If heard aright,  
 It is the knell of my departed hours ;  
 Where are they ? with the years beyond the flood :  
 It is the signal that demands dispatch ;  
 How much is to be done ! my hopes and fears  
 Start up alarm'd, and o'er life's narrow verge.  
 Look down—on what ? a fathomless abyss ;  
 A dread eternity ! how surely mine !  
 And can eternity belong to me,  
 Poor pensioner on the bounties of an hour ?      *Young.*

## LESSON XXXV.

## MAN.

**H**OW poor ! how rich ! how abject ! how august !  
 How complicate ! how wonderful is Man !  
 How passing wonder He who made him such !  
 Who cent'red in our make such strange extremes !  
 From different natures, marvellously mix'd,  
 Connection exquisite of distant worlds !  
 Distinguish'd link in being's endless chain !  
 Midway from nothing to the Deity !  
 A beam ethereal sullied, and absorb'd !  
 Tho' sullied, and dishonour'd, still divine !  
 Dim miniature of greatness absolute !  
 An heir of glory ! a frail child of dust !  
 Helpless immortal ! insect-infinite !  
 A worm ! a god ! I tremble at myself,  
 And in myself am lost ! at home a stranger,  
 Thought wanders up and down, surpris'd, aghast,  
 And wond'ring at her own : how reason reels !  
 O what a miracle to man is man !  
 Triumphantly distress'd, what joy, what dread !  
 Alternately transported and alarm'd !  
 What can preserve my life ? or what destroy ?  
 An angel's arm can't snatch me from the grave :  
 Legions of angels can't confine me there.      *Young.*

## LESSON XXXVI.

## ADDRESS TO THE DEITY.

**O** THOU great Arbiter of life and death !  
 Nature's immortal, immaterial Sun !  
 Whose all-prolific beam late call'd me forth  
 From darkness, teeming darkness, where I lay  
 The worms' inferior, and in rank beneath  
 The dust I tread on, high to bear my brow,  
 To drink the spirit of the golden day,  
 And triumph in existence ; and could'st know  
 No motive, but my bliss ; with Abraham's joy,  
 Thy call I follow to the land unknown ;  
 I trust in thee, and know in whom I trust ;  
 Or life, or death, is equal ; neither weighs,  
 All weight in this—O let me live to Thee !      YOUNG.

## LESSON XXXVII.

## THE REDEMPTION.

**T**HO' nature's terrors thus may be repress'd,  
 Still frowns grim death ; guilt points the tyrant's  
 Who can appease its anguish ? how it burns !      [spears.  
 What hand the barb'd, envenom'd thought can draw ?  
 What healing hand can pour the balm of peace,  
 And turn my sight undaunted on the tomb ?  
 With joy,—with grief, that healing hand I see ;  
 Ah ! too conspicuous ! it is fix'd on high !  
 On high ?—What means my phrenzy ! I blaspheme ;  
 Alas ! how low ! how far beneath the skies !  
 The skies it form'd ; and now it bleeds for me—  
 But bleeds the balm I want—yet still it bleeds :  
 Draw the dire steel—ah no !—the dreadful blessing,  
 What heart or can sustain ? or dares forego ?  
 There hangs all human hope : that nail supports  
 Our falling universe : that gone, we drop ;  
 Horror receives us, and the dismal wish  
 Creation had been smother'd in her birth.  
 Darkness his curtain, and his bed the dust,  
 When stars and sun are dust beneath his throne !  
 In heaven itself can such indulgence dwell ?      YOUNG.

LESSON



## LESSON XXXVIII.

## GREATNESS OF THE REDEMPTION.

**A**ND what is this?—Survey the wond'rous cure :  
And, at each step, let higher wonder rise !

“ Pardon for infinite offence ! and pardon !

“ Thro’ means that speak its value infinite !

“ A pardon bought with blood ! with blood divine !

“ With blood divine of him I made my foe ;

“ Persisted to provoke ! tho’ woo’d and aw’d,

“ Blest, and chastis’d, a flagrant rebel still !

“ A rebel ’midst the thunders of his throne !

“ Nor I alone ! a rebel universe !

“ My species up in arms ! not one exempt !

“ Yet for the foulest of the foul he dies.”

Bound every heart ! and every bosom burn !

Oh what a scale of miracles is here !

Its lowest round high-planted on the skies ;

Its towering summit lost beyond the thought :

Of man or angel : Oh that I could climb

The wonderful ascent, with equal praise !

Praise ardent, cordial, constant to high heaven,

More fragrant than Arabia sacrific’d ;

And all her spicy mountains in a flame.

YOUNG.

## LESSON XXXIX.

## RELIGION.

**R**ELIGION’s all. Descending from its Sire

To wretched man, the Goddess in her left

Holds out this world, and in her right, the next :

Religion ! the sole voucher man is man ;

Supporter sole of man above himself.

Religion ! providence, an after-state !

Here is firm footing ; here is solid rock ;

This can support us ; all is sea besides ;

Sinks under us ; bestorms, and then devours :

His hand the good man fastens on the skies,

And bids earth roll, nor feels her idle whirl.

Religion ! thou the soul of happiness ;

And

And groaning Calvary of thee ! There shine  
 The noblest truths, there strongest motives sting !  
 Can love allure us ? or can terror awe ?  
 He weeps !—the falling drop puts out the sun ;  
 He sighs !—the sigh earth's deep foundation shakes.  
 If in his love so terrible, what then  
 His wrath inflam'd ? his tenderness on fire ?  
 Can prayer, can praise avert it ?—Thou my all !  
 My theme ! my inspiration ! and my crown !  
 My strength in age ! my rise in low estate !  
 My soul's ambition, pleasure, wealth !—my world !  
 My light in darkness ! and my life in death !  
 My boast through time ! bliss through eternity !  
 Eternity too short to speak thy praise,  
 Or fathom thy profound of love to man !

YOUNG.

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 LESSON XL.

## PROCRASTINATION.

**P**ROCRASTINATION is the thief of time,  
 Year after year it steals, till all are fled,  
 And to the mercies of a moment leaves  
 The vast concerns of an eternal scene.  
 If not so frequent, would not this be strange ?  
 That 'tis so frequent, this is stranger still.  
 Of man's miraculous mistakes, this bears  
 The palm, "that all men are about to live."  
 Forever on the brink of being born :  
 All pay themselves the compliment to think  
 They, one day, shall not drivel ; and their pride  
 On this reversion takes up ready praise ;  
 At least, their own ; their future selves applauds ;  
 How excellent that life they ne'er will lead !  
 Time lodg'd in their own hands is folly's vail ;  
 That lodg'd in fate's, to wisdom they consign.  
 All promise is, poor dilatory man,  
 And that through every stage : when young, indeed,  
 In full content, we sometimes nobly rest,  
 Unanxious for ourselves ; and only with,  
 As dutious sons, our fathers were more wise :

At

At thirty man suspects himself a fool ;  
 Knows it at forty, and reforms his plan ;  
 At fifty chides his infamous delay,  
 Pushes his prudent purpose to resolve ;  
 In all the magnanimity of thought  
 Resolves ; and re-resolves : then dies the same.

YOUNG.

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 (And that there is, all Nature cries aloud  
 Through all her works) He must delight in virtue ;  
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 But when ? or where ? This world was made for Cæsar.  
 I'm weary of conjectures—this must end them.—  
 Thus am I doubly arm'd. My death and life,  
 My bane and antidote are both before me ;  
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 Grow dim with age, and nature sink in years :  
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ADDISON.

LESSON

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 No more ?—and, by a sleep, to say we end  
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 That flesh is heir to—'tis a consummation  
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 To sleep—perchance to dream—ay, there's the rub—  
 For in that sleep of death, what dreams may come,  
 When we have shuffled off this mortal coil,  
 Must give us pause.—There's the respect  
 That makes calamity of so long life :  
 For, who would bear the whips and scorns of time—  
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 When he might his quietus make  
 With a bare bodkin ? Who would fardels bear,  
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 But that the dread of something after death  
 (That undiscover'd country, from whose bourne  
 No traveller returns) puzzles the will,  
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SHAKESPEARE.

## LESSON XLIII.

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 On wings impetuous, a black sullen soul, [Slight,  
 Blasted from hell, with horrid lust of death.

N

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But thou be shock'd while I detect the cause  
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 All seasons and their change, all please alike.  
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 With charm of earliest birds ; pleasant the sun.  
 When first on this delightful land he spreads  
 His orient beams, on herb, tree, fruit and flower,  
 Glittering with dew ; fragrant the fertile earth  
 After soft showers ; and sweet the coming on  
 Of grateful evening mild ; then silent night  
 With this her solemn bird, and this fair moon,  
 And these the gems of Heaven, her starry train :  
 But neither breath of morn, when she ascends  
 With charm of earliest birds ; nor rising sun

On this delightful land ; nor herb, fruit, flower,  
 Glittering with dew ; nor fragrance after showers ;  
 Nor grateful evening mild ; nor silent night  
 With this her solemn bird, nor walk by moon  
 Or glittering star-light without thee is sweet. MILTON.

## LESSON XLV.

HENRY IVth's SOLILOQUY ON SLEEP.

**H**OW many thousands of my poorest subjects  
 Are at this hour asleep !—O gentle sleep !  
 Nature's soft nurse ! how have I frighted thee,  
 That thou no more wilt weigh my eye-lids down,  
 And sleep my senses in forgetfulness ?  
 Why rather, Sleep, liest thou in smoky cribs,  
 Upon uneasy pallets stretching thee,  
 And hush'd with buzzing night-flies to thy slumber,  
 Than in the perfum'd chambers of the great,  
 Under the canopies of costly state,  
 And lull'd with sounds of sweetest melody ?  
 O thou dull god ! why liest thou with the vile  
 In loathsome beds, and leav'st the kingly couch  
 A watch case to a common larum-bell ?  
 Wilt thou upon the high and giddy mast,  
 Seal up the ship-boy's eyes, and rock his brains  
 In cradle of the rude imperious surge,  
 And in the visitation of the winds,  
 Who take the roffian billows by the top,  
 Curling their monstrous heads, and hanging them  
 With deaf'ning clamours in the slippery shrouds,  
 That, with the hurly, Death itself awakes ;  
 Canst thou, O partial Sleep ! give thy repose  
 To the wet sea-boy in an hour so rude,  
 And, in the calmest and the stillest night,  
 With all appliances and means to boot,  
 Deny it to a king ?—Then, happy lowly clown !  
 Uneasy lies the head that wears a crown.

SHAKESPEARE.

. LESSON

## LESSON XLVI.

RICHARD III's SOLILOQUY PRECEDING THE BATTLE.

'TIS now the dead of night, and half the world  
 Is with a lonely solemn darkness hung ;  
 Yet I, so coy a dame is sleep to me,  
 With all my weary courtship of  
 My care-tir'd thoughts, can't win her to my bed, [ing—  
 Though e'en the stars do wink, as 'twere, with over-watch-  
 I'll forth and walk awhile—The air's refreshing,  
 And the ripe harvest of the new-mown hay  
 Gives it a sweet and wholesome odour.—  
 How awful is this gloom !—and hark ! from camp to camp  
 The hum of either army still sounds,  
 That the fix'd centinels almost receive  
 The secret whispers of each other's watch !  
 Steed threatens steed in high and boastful neighings,  
 Piercing the night's dull ear.—Hark ! from the tents,  
 The armorers, accomplishing the knights,  
 With clink of hammers closing rivets it,  
 Give dreadful note of preparation ; while some,  
 Like sacrifices, by their fires of watch,  
 With patience sit, and inly ruminate  
 The morning's danger.—My stern  
 Impatience chides this tardy-gated night,  
 Who, like a foul and ugly witch, does limp  
 So tediously away. I'll to my couch,  
 And once more try to sleep her into morning.

SHAKESPEARE.

## LESSON XLVII.

THE PRIZE OF VIRTUE.

WHAT nothing earthly gives or can destroy,  
 The soul's calm sunshine, and the heart-felt joy,  
 Is Virtue's prize : a better would you fix ?  
 Then give humility a coach and six ;  
 Justice a conqueror's sword, or Truth a gown,  
 Or Public Spirit its great cure, a crown.

Weak,

foolish Man ! will Heaven reward us there  
 the same trash mad mortals wish for here ?  
 and man an individual makes,  
 'st thou now for apples and for cakes ?  
 the Indian, in another life  
 thy dog, thy bottle and thy wife !  
 as dream such trifles are assign'd,  
 and empires for a godlike mind ;  
 that either would to virtue bring  
 or be destructive of the thing :  
 but by these at sixty are undone  
 virtues of a saint at twenty-one !  
 whom can riches give repute or trust,  
 or pleasure, but the good and just ?  
 and senates have been bought for gold ;  
 and love were never to be sold.  
 ! to think God hates the worthy mind,  
 and the love of human kind,  
 life is healthful, and whose conscience clear,  
 he wants a thousand pounds a year. POPE.

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## LESSON XLVIII.

### PICTURE OF SLANDER.

THAT mortal but Slander, that serpent, hath stung,  
 Whose teeth are sharp arrows, a razor her tongue ?  
 Her frown of asps her vivid lip loads,  
 Her tale of snakes with the spittle of toads ;  
 Her coat is an open sepulchre ; her legs  
 Shining of vipers, and cockatrice eggs ;  
 Her leg is a scorpion's, like hyena she'll cry ;  
 Her ear of an adder, a basilisk's eye ;  
 Her mouth of a monkey, the hug of a bear,  
 Her head of a parrot, the chat of a hare ;  
 Her leg of a magpie, the snout of a hog ;  
 Her tail of a mole, and the tail of a dog ;  
 Her back is a tyger's, her forehead is brass,  
 Her hiss of a goose, and the bray of an ass.



## LESSON XLIX.

## THE HERN. A FABLE.

**A** PAMPER'D Hern, of lofty mein, in state  
 Strutting along upon a river's brink,  
 Pleas'd with her own majestick air and gate,  
 Would scarce vouchsafe to bow her head to drink.  
 The glorious planet that revives the earth,  
 Shone with full lustre on the crystal streams,  
 Which made the wonted fishes in their mirth,  
 Roll to the shore to bask in his bright beams.  
 Our Hern might now have taken *pike* or *carp*,  
 They seem'd to court her by their near accèss;  
 But she, forsooth, her stomach not being sharp,  
 Now past them by, and slighted their address:  
 It is not yet, said she, my hour to eat,  
 My stomach is too nice, I must have better meat.  
 So they went off, and *tench* themselves present;  
 This sorry fish to affront me sure was sent,  
 Cry'd she, and tost her nose up with disdain;  
 I ne'er can eat a *tench*, cry'd she, and tost her nose again  
 So they past off as *pike* and *carp* had done;  
 As they retir'd, *gudgeons* in shoals came on:  
 A Hern eat *gudgeons*!—no it shall ne'er be said  
 That I to such low diet have been bred.  
 One of my birth eat *gudgeons*!—no that fate,  
 My stomach is not so sharp set.  
 Then from them strait she turn'd away in rage,  
 But quickly after found her stomach's edge;  
 Then to the shore she went in hopes of one,  
 But when she came, the *gudgeons* too were gone:  
 With hunger prest, she look'd around for food,  
 But could not find one tenant of the flood.  
 At length a *snail* upon the bank she spy'd;  
 Welcome, delicious bait, rejoicing cry'd,  
 And gorg'd the nauseous thing, for all her pride.

## LESSON L.

## THE GRUMBLING CLOWN.

**B**ENEATH an oak, a rustic clown  
 Lay lounging in the shade;  
 Complaining loud of Fortune's gifts,  
 And call'd her "partial jade."

The

The works of Providence were wrong,  
 And bad was all in sight ;  
 He knew some things were wrong contriv'd,  
 And he could set them right.

For instance, cry'd the grumbling churl,  
 Observe this sturdy tree ;  
 Remark the little things it bears,  
 And what disparity ?

Again, observe yon pumpkins grow,  
 And yet their stalk so small ;  
 Unable to support their fruit,  
 So bulky are they all.

Now I, if I had power to do't,  
 Would alter thus the case ;  
 That this large tree should pumpkins bear,  
 And acorns take their place.

He spoke, and rising on his feet,  
 Strait from the tree fell down  
 An acorn of the smallest size,  
 And pitch'd upon his crown.

Now, says the traveller, who had heard  
 The whole the clown had said,  
 Suppose this tree had pumpkins borne,  
 What would have sav'd thy head ?

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## LESSON LI.

### INVENTION OF LETTERS.

**T**ELL me what genius did the art invent  
 The lively image of the voice to paint ;  
 Who first the secret how to colour sound,  
 And to give shape to reason wisely found ;  
 With bodies how to clothe ideas taught ;  
 And how to draw the picture of a thought :  
 Who taught the hand to speak, the eye to hear  
 A silent language roving far and near ;  
 Whose softest noise outstrips loud thunder's sound,  
 And spreads her accents thro' the world's vast round ;  
 A voice heard by the deaf, spoke by the dumb,  
 Whose echo reaches long, long time to come ;

Which

Which dead men speak, as well as those alive,  
Tell me what genius did this art contrive ?

The noble art to *Cadmus* owes its rise  
Of painting words, and speaking to the eyes ;  
He first in wond'rous magick fetters bound  
The airy voice, and stopp'd the flying sound ;  
The various figures, by his pencil wrought,  
Gave colour form, and body to the thought.

## LESSON LII.

## THE NINETEENTH PSALM PARAPHRASED.

THE spacious firmament on high,  
With all the blue ethereal sky,  
And spangled heavens, a shining frame,  
Their great Original proclaim :

Th' unwearied sun, from day to day,  
Doth his Creator's power display,  
And publishes to ev'ry land  
The work of an Almighty hand.

Soon as the evening shades prevail,  
The moon takes up the wondrous tale,  
And nightly to the list'ning earth  
Repeats the story of her birth :

Whilst all the stars that round her burn,  
And all the planets in their turn,  
Confirm the tidings as they roll,  
And spread the truth from pole to pole.

What though in solemn silence all  
Move round the dark terrestrial ball ?  
What though nor real voice nor sound  
Amid their radiant orbs be found !

In reason's ear they all rejoice,  
And utter forth a glorious voice ;  
Forever singing as they shine,  
"The hand that made us is divine."

ADDISON.

LESSON

## LESSON LIH.

EPITAPH ON MISS. STANLEY.

**H**ERE, *Stanley* ! rest, escap'd this mortal strife,  
 Above the joys, beyond the woes of life.  
 Fierce pangs no more thy lively beauty stain,  
 And sternly try thee with a year of pain :  
 No more sweet patience, feigning oft relief,  
 Lights thy sick eye, to cheat a parent's grief :  
 With tender art to save her anxious groan,  
 No more thy bosom presses down its own :  
 Now well-earn'd peace is thine, and bliss sincere,  
 Our's be the lenient, not unpleasing tear !  
 O ! born to bloom, then sink beneath the storm,  
 To shew us Virtue in her fairest form ;  
 To shew us artless Reason's moral reign ;  
 What boastful Science arrogates in vain ;  
 The obedient passions, knowing each their part,  
 Calm light the head, and Harmony the heart !  
 Yes, we must follow soon, will glad obey,  
 When a few suns have roll'd their cares away ;  
 Tir'd with vain life, will close the willing eye ;  
 'Tis the great birthright of mankind to die.  
 Blest be the bark that wafts us to the shore  
 Where death-divided friends shall part no more !  
 To join thee there, here with thy dust repose,  
 Is all the hope thy hapless mother knows.

THOMSON.

## LESSON LIV.

EPITAPH ON MRS. MASON.

**T**AKE, holy earth ! all that my soul holds dear,  
 Take that best gift, which Heaven so lately gave :  
 To *Bristol's* fount I bore, with trembling care,  
 Her faded form. She bow'd to taste the wave—  
 And died. Does youth, does beauty read the line ?  
 Does sympathetic fear their breasts alarm ?  
 Speak, dead *Maria* ! breathe a strain divine ;  
 E'en from the grave thou shalt have power to charm.

Bid

Bid them be chaste, be innocent like thee :  
 Bid them in duty's sphere as meekly move :  
 And, if so fair, from vanity as free,  
 As firm in friendship, and as fond in love ;  
 Tell them, tho' 'tis an awful thing to die,  
 ('Twas e'en to thee) yet the dread path once trod,  
 Heaven lifts its everlasting portals high,  
 And bids " the pure in heart behold their God."

MASON.

## LESSON LV.

### ODE TO PEACE.

COME peace of mind, delightful guest !  
 Return, and make thy downy nest

Once more in this sad heart :  
 Nor riches I nor power pursue,  
 Nor hold forbidden joys in view,  
 We therefore need not part.

Where wilt thou dwell, if not with me,  
 From av'rice and ambition free,

And pleasures fatal wiles ?  
 For whom, alas ! dost thou prepare  
 The sweets that I was wont to share—  
 The banquet of thy smiles ?

The great, the gay, shall they partake  
 The heaven that thou alone canst make ?

And wilt thou quit the stream  
 That murmurs through the dewy mead,  
 The grove and the sequester'd shed,  
 To be a guest with them ?

For thee I panted, thee I priz'd,  
 For thee I gladly sacrific'd

Whate'er I lov'd before ;  
 And shall I see thee start away,  
 And helpless, hopeless, hear thee say—  
 Farewell ! we meet no more ?

COWPER.

LESSON

## LESSON LVI.

## DISAPPOINTMENT.

**H**OW bright was my youth's early morn,  
 Ere reflection had clouded my brow ;  
 I selected the rose from the thorn,  
 And was happy, I hardly knew how.

I join'd in the sports of the plain,  
 With rapture I heard the bright song ;  
 In the dance, I was first of the train,  
 And was gayest among the gay throng.  
 'Tis true, my heart oft breath'd a sigh,  
 But it rose from mild pity alone ;  
 If a tear sometimes stray'd from my eye,  
 It flow'd not from griefs of its own.

No sorrow corroded my heart,  
 No falsehood awaken'd a fear ;  
 For my bosom, a stranger to art,  
 Believ'd every friend was sincere.

But ah ! these fair visions of youth,  
 Disappointment has chas'd from my mind ;  
 And the friends, whom I fancied all truth,  
 Alas ! can be sometimes unkind.

I have seen the bright azure of morn  
 With darkness and clouds shadow'd o'er ;  
 I have found that the rose has a thorn,  
 Which will wound, when its bloom is no more.

The sigh, that from sympathy rose,  
 Now heaves not for others alone ;  
 And the tear, as it silently flows,  
 Confesses a source of its own.

## LESSON LVII.

## CONTENTMENT.

**I** ENVY not the proud their wealth,  
 Their equipage and state :  
 Give me but innocence and health,  
 I ask not to be great.

I in

I in this sweet retirement find  
 A joy unknown to kings,  
 For sceptres to a virtuous mind,  
 Seem vain and empty things.

Great Cincinnatus at his plough  
 With brighter lustre shone,  
 Than guilty Cæsar e'er could show,  
 Though seated on a throne.

Tumultuous days and restless nights  
 Ambition ever knows,  
 A stranger to the calm delights  
 Of study and repose.

Then free from envy, care and strife,  
 Keep me, ye powers divine :  
 And, pleas'd when ye demand my life,  
 May I that life resign !      MRS. PILKINGTON.

## LESSON LVIII.

### CONTENTMENT.

**N**O glory I covet, no riches I want,  
 Ambition is nothing to me ;  
 The one thing I beg of kind Heaven to grant,  
 Is a mind independent and free.

With passions unruffled, untainted with pride,  
 By reason my life let me square ;  
 The wants of my nature are cheaply supply'd,  
 And the rest are but folly and care.

The blessings which Providence freely has lent,  
 I'll justly and gratefully prize ;  
 Whilst sweet meditation, and cheerful content,  
 Shall make me both healthful and wise.

In the pleasures the great man's possessions display,  
 Unenvy'd I'll challenge my part ;  
 For ev'ry fair object my eyes can survey  
 Contributes to gladden my heart.

How

How vainly through infinite trouble and strife,  
 The many their labours employ !  
 Since all that is truly delightful in life  
 Is what all, if they please, may enjoy.

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## LESSON LIX.

## THE VANITY OF WEALTH.

**N**O more thus brooding o'er yon heap,  
 With Av'rice painful vigils keep ;  
 Still unenjoy'd the present store,  
 Still endless sighs are breath'd for more.  
 O ! quit the shadow, catch the prize,  
 Which not all India's treasure buys !  
 To purchase heaven, has gold the power ?  
 Can gold remove the mortal hour ?  
 In life can love be bought with gold ?  
 Are Friendship's pleasures to be sold ?  
 No—all that's worth a wish—a thought,  
 Fair Virtue gives unbrib'd, unbought.  
 Cease then on trash thy hopes to bind ;  
 Let nobler views engage thy mind.

JOHNSON.

## LESSON LX.

## THE GOLDEN MEAN.

**R**ECEIVE, dear friend, the truths I teach,  
 So shalt thou live beyond the reach  
 Of adverse fortune's power ;  
 Not always tempt the distant deep,  
 Nor always timorously creep  
 Along the treach'rous shore.  
 He that holds fast the *golden mean*;  
 And lives contentedly between  
 The little and the great,  
 Feels not the wants that pinch the poor,  
 Nor plagues that haunt the rich man's door,  
 Imbitt'ring all his state.

O

The



The tallest pines feel most the power  
 Of wintry blast : the loftiest tower  
 Comes heaviest to the ground ;  
 The bolts that spare the mountain's side  
 His cloud-capt eminence divide,  
 And spread the ruin round.

The well-inform'd philosopher  
 Rejoices with a wholesome fear,  
 And hopes in spite of pain :  
 If winter bellow from the north,  
 Soon the sweet spring comes dancing forth,  
 And nature laughs again.

What if thine heaven be overcast,  
 The dark appearance will not last ;  
 Expect a brighter sky ;  
 The God that strings the silver bow,  
 Awakes sometimes the muses too,  
 And lays his arrows by.

If hindrances obstruct thy way,  
 Thy magnanimity display,  
 And let thy strength be seen :  
 But oh ! if fortune fill thy sail  
 With more than a propitious gale,  
 Take half thy canvass in.

COWPER.

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## LESSON LXI.

### DOMESTICK HAPPINESS.

**H**OW blest has my time been, what joys have I known  
 Since wedlock's soft bondage made *Jessy* my own  
 So joyful my heart is, so easy my chain,  
 That freedom is tasteless, and roving is pain.  
 Through walks grown with woodbines as often we stray  
 Around us our boys and girls frolick and play :  
 How pleasing their sport is, the wanton ones see,  
 And borrow their looks from my *Jessy* and me.  
 To try her sweet temper, sometimes am I seen  
 In revels all day with the nymphs on the green ;  
 Though

Though painful my absence, my doubts she beguiles,  
 And meets me at night with compliance and smiles.  
 What though on her cheeks the rose loses its hue,  
 Her wit and good humour bloom all the year through;  
 Time still, as he flies, adds increase to her truth,  
 And gives to her mind what he steals from her youth.  
 Ye shepherds so gay, who make love to ensnare,  
 And cheat with false vows the too credulous Fair;  
 In search of true pleasure how vainly you roam!  
 To hold it for life, you must find it at home.

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## LESSON LXII.

### RETIREMENT.

**F**ROM the court to the cottage convey me away,  
 For I'm weary of grandeur, and what they call gay:  
 Where pride without measure,  
 And pomp without pleasure,  
 Make life in a circle of hurry decay.

Far remote and retir'd from the noise of the town,  
 I'll exchange my brocade for a plain russet gown;  
 My friends shall be few,  
 But well chosen and true,  
 And sweet recreation our evening shall crown.

With a rural repast, a rich banquet for me,  
 On a mossy green turf, near some shady old tree,  
 The river's clear brink  
 Shall afford me my drink,  
 And Temp'rance my friendly physician shall be.

Ever calm and serene, with contentment still blest,  
 Not too giddy with joy, or with sorrow deprest,  
 I'll neither invoke  
 Or repine at death's stroke,  
 But retire from the world as I would to my rest.

### APPENDIX.

## APPENDIX.

### A SELECTION of WORDS in Modern Use, arranged in alphabetical Order, and the Meaning of each explained.

<b>A.</b>	<b>Acid</b> , sour
<b>ABANDONED</b> , forsaken	To acquiesce, to yield to ; to be satisfied
To abandon, to forsake	Acquirement, gain, attainment
To abbreviate, to shorten	Acquisition, gain by labour
To abdicate, to resign	To acquire, to gain by labour
To abet', to help, encourage	To acquit, to set free
Abet'tor, one who encourages	Ac'rimony, sharpness
Ab'ject, mean, cast down	Acrimo'nious, sharp
Abor'tive, untimely	Acute, sharp, penetrating
Abridgment, a short account	Ad'age, a maxim
To abridge, to contract, shorten	Addle, rotten
To abrogate, to repeal	Adept', complete in any art
Abrupt', sudden, unexpected	Ad'equate, equal to
To abscond', to hide, to absent	Adhesion, a sticking to
To absolve, to acquit	To adhere, to stick together
To absorb', to suck up	Adja'cent, bordering upon
To abstain, to forbear	Adieu, farewell
Abste'mious, temperate	To adjust', to regulate
Ab't'innence, forbearance	To admin'ister, to give
Ab'stract, separated	Admiration, wonder
To abstract', to take away	Admirable, wonderful
Abstru'ce, hidden, difficult	Admonition, counsel, reproof
Abyss, an unfathomable deep	To admon'ish, to warn, reprove
To accede, to agree to	Adoption, a free choice of one for a child
To accelerate, to hasten	To adopt, to choose one for a child, to inherit
Ac'cess, admission	Adora'tion, reverence
Ac'cessary, aiding, assisting	To adore, to reverence highly
Ac'cessory, additional aiding	Adroit, active, skilful
Accip'ient, a receiver	Ad'vent, the Coming
Acclama'tion, shouts of applause	Adverse, calamitous
Accom'plise, an associate	To advert', to attend to
To accord, to agree	Adulation, flattery
To accost, to address	Adult, grown up
Accoutrement, furniture, dress	Adversary, one in opposition
To accoutre, to dress, to equip	Advocate, one who pleads for another
To accrue, to arise from	Ac'tial, belonging to the air
To accum'ulate, to heap up	
Acer'bity, sourness	
Achievement, performance	
To achieve, to perform	

complaisant, frank	To amerce, to fine
to move; to pretend to	Am'icable, friendly
one is not	Am'ity, friendship
ion, artificial appearance	Am'nesty, a general pardon
aviour	Amour, a love intrigue
n, love, zeal	Am'orous, inclined to love
nate, fond, benevolent	Amphib'ious, can live in two el- ements
kindred, resemblance	Ample, large
ce, plenty, riches	To amplify, to enlarge
t, rich, abounding	To amputate, to cut off a limb
izement, greatness	Anal'ogy, resemblance
ize, to make great	Analog'ous, having analogy
te, the whole of several	Anat'omy, cutting up the body and explaining the parts
ivate, to enlarge	Anatom'ical, belonging to anat- omy
on, a setting upon with ce	Anal'yfis, a separation into parts
ur, the assaulter	Anarchy, want of government; confusion
amazed, struck with hor-	An'choret, a hermit
activity	An'ecdote, a piece of secret history
imble, active	Animadversion, blame, serious consideration
ate, to move	To animadvert, to censure, to criticise
ture, tillage, husbandry	Animation, life
r, cheerfulness	To animate, to make alive, to en- courage
atchful	Animosity, hatred, ill will
foreigner	To annex, to add to the end
nate, to withdraw	Annihilation, a reducing to noth- ing
nourishment	To anni'hilate, to reduce to noth- ing
e, to affirm, declare	Anniver'sary, yearly return of a certain day
ice, sworn obedience	To announce, to publish
iate, to lessen, to lighten	To annoy, to vex, to disturb
a dashing against	An'nual, yearly
after metal mixed in coin-	Annu'ity, yearly payment
c; to entice	To annul, to make void
a hint, a reference	Anodyne, mitigating pain
le, to have reference to	Anon'ymous, without a name
confederate	Anom'aly, irregularity
ion, debate, wrangling	Anom'alous, irregular
te, by turns	Antag'onist, opponent, rival
ely, in succession	Antece'dent, } going before
tive, the choice out of two	Ante'riour, }
height	Anticipa'tion, foretaste
n'is, one who writes what	To antic'ipate, to foretaste, to take up before
er dictates	
s', to heap together	
ity, doubtfulness of mean-	
ious, doubtful	
to be it, so it is	
le, accountable	

- Antidote, a medicine which ex-  
 pels  
 Antiquated, old, out of use  
 Antiquity, ancient times or re-  
 mains  
 Antique, ancient  
 Aperture, an opening  
 Aphorism, a maxim  
 Apology, defence, excuse  
 To apologize, to plead in favour  
 Apostrophe, turning the course of  
 speech; contraction of words(?)  
 Apothegm, a short instructive sen-  
 tence  
 To appal, to frighten, deprecate  
 Apparatus, furniture  
 Apparent, plain, seeming  
 Appellation, name, title  
 Appended, something added  
 To appertain, to belong to  
 Appertenance, what belongs to  
 another thing  
 Applause, praise  
 To applaud, to praise  
 To apprehend, to seize, to un-  
 derstand  
 To appropriate, to devote, to ap-  
 ply  
 To approximate, to approach by  
 degrees  
 Appropos, pertinently, patly  
 Aptitude, fitness  
 Aquatick, pertaining to the wa-  
 ter  
 Aqueous, watery  
 Arable, that may be ploughed  
 Arbitrator, a judge  
 Arbitrary, absolute, despotic  
 Arcanum, a secret  
 Architecture, the science of build-  
 ing  
 Architect, a chief builder  
 Archives, publick records  
 Archetype, original pattern  
 Ardent, hot, zealous  
 Ardour, zeal, affection  
 Arduous, hard, difficult  
 Arid, dry, parched up  
 Aristocracy, government by no-  
 bles  
 Aristocratical, relating to aristoc-  
 racy  
 Armistice, a cessation of arms  
 Aromatick, spicy  
 Arrant, very bad  
 Arrears, } part of a debt un-  
 Arrearage, } paid  
 To arrest, to seize  
 Arrogance, unbecoming pride;  
 assuming too much  
 Arrogant, proud, haughty  
 To arrogate, to claim too much  
 Artifice, a trick, fraud  
 Artificial, made by art  
 Aspect, look, appearance  
 Asperity, roughness  
 Aspersions, slander  
 To asperse, to slander  
 To aspire, to desire eagerly  
 Assailant, he who invades  
 To assail, to attack  
 Assassin, a secret murderer  
 To assassinate, to murder secretly  
 Assault, an attack  
 To assault, to attack  
 Assent, consent  
 Assiduity, diligence  
 Assiduous, diligent  
 To assimilate, to make like  
 To assuage, to soften, to pacify  
 Astronomy, the science of the  
 stars  
 Astronomical, belonging to as-  
 tronomy  
 Astrology, the art of foretelling  
 by stars  
 Astrological, relating to astrology  
 Asylum, a refuge  
 Athletick, strong, bony; belong-  
 ing to wrestling  
 Athwart, across  
 Atmosphere, the surrounding air  
 Atonement, a ransom  
 To atone, to satisfy, to appease  
 Atrocious, horrid wickedness  
 Atrocious, wicked, outrageous  
 To attain, to gain, to come at  
 Attitude, posture  
 Attribute, a property  
 To attribute, to ascribe, to impute  
 Avarice, covetousness  
 Avaricious, covetous, greedy  
 Avaunt, be gone  
 Audacity, boldness, rashness

**Auda'cious**, bold, daring  
**Au'dible**, that may be heard  
**Auditor**, a hearer.  
**Auditory**, the hearers  
**Av'enne**, an entrance  
**Average**, middle proportion  
**To aver'**, to declare positively  
**To avert'**, to turn aside  
**To augment'**, to increase  
**August'**, grand, royal  
**Au'gity**, greediness  
**Avoca'tion**, a calling away  
**To avouch**, to affirm, to own  
**Auro'ra**, the morning  
**Au'spice**, influence, protection  
**Auspicious**, prosperous, happy  
**Auster'ity**, severity  
**Austere**, rigid, severe  
**Authentic'ity**, genuineness  
**Authentick**, genuine  
**Auxil'iary**, helping  
**Awry'**, aliquid  
**A'zure**, blue

## B.

**Bacchana'lian**, a drunkard  
**Bay**, an honorary crown  
**Beat'itude**, blessedness  
**Beatif'ick**, heavenly, blissful  
**Beat'ify**, to make completely happy  
**Behoo've**, to be fit, to be meet  
**Belleslettres**, polite literature  
**Bellig'erent**, carrying on war  
**Bendic'tion**, a blessing  
**Benefac'tion**, a charitable gift  
**Benefac'tor**, one who does favours  
**Benefic'ence**, generosity  
**Benefic'ent**, doing good  
**Benev'olence**, kindness, good will  
**Benevolent**, kind, affectionate  
**Benig'uity**, goodness, kindness  
**Benign**, kind, generous  
**Bequest'**, something left by will  
**To bequeath**, to leave by will  
**Bias**, weight on one side  
**Big'o'try**, blind zeal, prejudice  
**Big'ot**, one devoted to a certain party  
**Bil'ious** pertaining to the bile  
*Billet-doux*, a love-letter  
*Biog'raphy*, a book of lives

**Blithe**, gay, airy  
**Bombast**, big empty words  
**Bombastick**, high sounding  
**Bot'any**, the knowledge of plants  
**Bouquet**, a bunch of flowers  
**Brachial**, belonging to the arms  
**Brilliancy**, lustre  
**Brilliant**, shining, sparkling  
**To broach**, to open, to utter  
**Brogue**, corrupt speech, a kind of shoe  
**Burlesque**, a ridiculing  
**To burlesque**, to ridicule

## C.

**A cabal'**, an intrigue  
**Cab'inet**, a set of drawers, a place for counsel  
**To cajo'le**, to deceive, to flatter  
**Cal'umny**, slander, a false charge  
**To calum'niate**, to accuse falsely  
**To can'cel**, to blot out  
**Candour**, sweetness of temp'r  
**Candid**, white, fair and open  
**Canine**, belonging to a dog  
**Capac'ity**, ability  
**Capa'cious**, wide, large  
**To capit'ulate**, to surrender on terms  
**Caprice**, whim, fancy  
**Capricious**, whimsical  
**Captious**, snarling, peevish  
**Capuchin**, a friar, a woman's cloak  
**Capture**, taking a prize  
**Car**, a chariot  
**Car'dinal**, principal, chief  
**To care'ss**, to fondle, to endear  
**Car'nage**, slaughter  
**Carnal**, fleshly  
**Carniv'orous**, feeding on flesh  
**Car'ol**, a song of joy or devotion  
**Cashier**, a cash keeper  
**To cashier**, to dismiss, to discard  
**Casualty**, accident  
**Casual**, accidental  
**Cat'alogue**, enumeration of particulars  
**Cataract**, a fall of water; a disease in the eye  
**Catastrophe**, an event, a calamity  
**Cat'echism**, instruction by question and answer

- Catechetical, by question and answer  
 Categorical, positive, express  
 Catholick, general, universal  
 Catholicism, universal candour  
 Ca'veat, a caution  
 Cav'il, a frivolous excuse  
 To cav'il, to raise slight objections  
 Cav'ity, a hollow place  
 Cession, a resigning up  
 To cede, to yield, to give up  
 Celeb'rity, fame, renown  
 To celebrate, to praise; to commend  
 Celer'ity, swiftness  
 Celestial, heavenly  
 Cel'ibacy, a single life  
 Censure, blame, reproach  
 Censu'rious, severe, railing  
 Cephal'ick, belonging to the head  
 Cerulean, blue, sky-coloured  
 Chagrin, vexation  
 Chamade, beat of drums for surrender  
 Champaign, a flat open country  
 Chamois, a kind of goat  
 Chaos, confusion  
 Chaotick, indigested, confused  
 Charity, alms, affection, benevolence  
 Charitable, kind, giving alms  
 Charlatan, a quack  
 Charnel, containing flesh or bones  
 Chasm, a cleft, a gap  
 Che'veril, a kid, kid-leather  
 Chev'sance, enterprise  
 Chicanery, artifice  
 To chican, to prolong a contest by tricks  
 Chime'ra, a wild fancy, a feigned monster  
 Chimer'ical, imaginary  
 Chiv'alry, military dignity; knighthood  
 Cho'icr, wrath, anger, rage  
 Cho'lerick, full of anger  
 Choir, a band of singers  
 Choral, belonging to a choir  
 Chorus, a number of singers  
 Chronol'ogy, the science of computing time  
 Chirur'gical, belonging to a surgeon  
 Chyle, white juice of the stomach  
 Chym'istry, the act of separating bodies by fire [istry  
 Chym'ist, one who practises chymy  
 Cinque, the number five  
 Circumambient, surrounding  
 Circumference, circuit, circle  
 Circumlocu'tion, a round about way of speaking [limie  
 To circumscribe, to inclose, to circumspect, cautious, watchful  
 To circumvent', to deceive, cheat  
 Clandestine, secret, contrary to law  
 Clem'ency, mercy, mildness  
 Clem'ent, mild, merciful  
 Cler'ical, relating to the clergy  
 Cli'max, gradual ascent  
 Coad'jutor, an assistant  
 Coalit'ion, a union, a junction  
 To coalesce, to join or grow together  
 Coe'qual, equal with  
 Coer'cion, a restraint, check  
 Coer'cive, restraining, checking  
 Coe'val, of the same age  
 Co'gency, force, strength  
 Co'gent, forcible, convincing  
 Cogn'isance, notice, knowledge  
 Cogn'isable, proper to be tried  
 Cohe'sion, a sticking together  
 To cohere, to stick together  
 Cohe'rent, consistent, sticking  
 Coin'cidence, agreement  
 Coincident, agreeing with  
 To coincide, to agree with, to meet [equally  
 Collat'eral, side by side, related  
 Col'league, a partner  
 Collision, a sticking together  
 Collusion, a deceitful agreement  
 Collusive, fraudulent, deceitful  
 Commemoration, publick celebration [memory  
 To commemorate, to preserve in  
 Commencement, a beginning  
 To commence, to begin  
 Commensurate, equal, proportionable  
 Com'ment, notes, explanation

To comment, to write notes; to	Concom'itant, accompanying
Commiseration, pity [explain	To concur', to agree in one opin-
To commiserate, to pity	Concussion, a shaking [ion
Communion, a taking of the	To condense, to grow close or
Lord's supper	thick
To commune, to converse	Condign, deserved, merited
Commuta'tion, a change of one	Condo'lence, grief for another's
thing for another	loss
To commute, to change	To condole, to weep together
Compat'ible, consistent with	Condu'cive, promoting -
Compen'dium, an abridgment	To conduce, to help; to promote
Compen'dious, short, concise	Confabulation, a talking together
Compensa'tion, a recompense	To confabulate, to talk together
To compen'sate, to reward, to	Confection, a sweet-meat
make amends	Confederation, a league
Com'petency, a sufficiency	Confed'erate, an ally, an assistant
Com'petent, fit, qualified	Con'ference, a discouraging togeth-
Competition, a contested dispute	er [with
Competitor, a rival, an opponent	To confer', to bestow, to discourse
To compile, to collect and write	Confidant', one entrusted with a
from authors	Confident, positive [secret
Compla'cency, pleasure, joy	To confide, to trust in
Compla'cent, civil, soft	Confiscation, the seizing of pri-
Complaisant', civil, courteous	uate property
Complex, intricate, compounded	Confiscated, forfeited
of many parts	Conflagration, a general fire
Complicated, entangled, intricate	Con'flict, a struggle
To comport, to agree, to suit	Con'fluence, a flowing together
To compress, to squeeze together	To confront, to face, to oppose
To comprise, to contain, include	To cor'rupt, to baffle, to convict
To com'promise, to compound, to	Congee, a bow, reverence
make up	Conge'nial, partaking of the same
Comptroller, director	nature
To comptrol, to overlook	To conglu'tinate, to glue together
Compunction, repentance	Congratulation, a giving joy
To con, to study, to think, to	To congratulate, to wish joy
know	Congru'ity, consistency, fitness
Concatenation, a linking together	Con'gruous, consistent, fit, suitable
Concav'ity, hollowness	Con'jugal, belonging to marriage
Concave, hollow	Conjunction, a union
Concession, a yielding	To conjure, to enjoin solemnly
To concede, to yield, to grant	To connive, to wink at a fault;
To concentrate, to bring into a	to forbear [of taste
narrow compass [point	Connoisseur, a critic in matters
To concen'tre, to come to one	Connu'bial, relating to marriage
To contend, to contrive	Consanguin'ity, relation by blood
Conch, a sea-shell	Consecration, act of making sa-
To conciliate, to win, to reconcile	cred
Conciliator, a reconciler	To consecrate, to make sacred
Conciliatory, tending to reconcile	To consign, to make over to an-
Concise, short, brief	other
To coag'ulate, to run into clots	Consolation, comfort



- Conſolatory, tending to give comfort  
 To conſole, to give comfort  
 To conſolidate, to harden  
 Conſonance, an accord of ſound  
 Conſonant, agreeable, conſiſtent  
 Conſpicuous, eaſy to be ſeen  
 Conſpiracy, a plot, a combination  
 To conſpire, to plot, agree  
 Conſpirator, a plotter  
 Conſtellation, a cluſter of ſtars  
 Conſtituent, one who deſutes, an elector  
 Conſtraint, of a binding quality  
 To conſtrict, to bind, to contract  
 Conſtruction, act of building or making  
 To conſtruct, to build, to form  
 Conſummation, end, a fulfilling  
 To conſummate, to complete  
 Contact, cloſe union  
 Contagion, an infection  
 Contagious, catching  
 Contamination, pollution  
 To contaminate, to pollute, to  
 To contemn, to deſpiſe [deſile  
 Contemplation, ſtudy, meditation  
 Contemorative, ſtudious  
 To contem'plate, to muſe ; to meditate  
 Contemporary } of the ſame age  
 Cotemporary } or time  
 Con'text, the general ſeries of a diſcourſe  
 Contexture, an interweaving  
 Contiguity, a meeting ſo as to touch  
 Contiguous, joining ſo as to touch  
 Contrition, real ſorrow for ſin  
 Contrite, truly penitent  
 Contumely, reproach  
 Contumelious, reproachful  
 Contuſion, a bruife  
 Convention, a coming together  
 To convene, to come together  
 To converge, to tend to one point  
 Converſion, a change of ſtate  
 To convert, to cauſe to change  
 Convex, riſing as the out ſide of a globe  
 Conviction, proof of guilt  
 To convict, to prove guilty  
 Conviviality, feſtivity, mirth  
 Convivial, belonging to a feaſt ; ſocial, jovial  
 Convocation, a calling together  
 To convolve, to call together  
 Convulſion, irregular and violent motion [motion  
 To convulſe, to put in violent  
 To cooperate, to labour for one end  
 Copiouſneſs, abundance, plenty  
 Copious, abundant, plentiful  
 Coquette, a jilting airy girl  
 Coquetry, deceit in love  
 Cordiality, affection, ſincerity  
 Cordial, hearty, ſincere  
 Cornucopia, the horn of plenty  
 Corporeal, having a body  
 Corpulent, bulky ; fleſhy  
 Correlative, having a reciprocal relation [cd, and mended  
 Corrigible, that may be corrected  
 To corroborate, to ſtrengthen, to  
 Corroſion, a gnawing [confirm  
 Corroſive, gnawing  
 To corrode, to eat, to gnaw  
 Coſmetick, beautifying [time  
 Contemporary, living at the ſame  
 To counteract, to act contrary  
 Coun'terpart, a correſponding part [equal weight  
 To counterpoize, to oppoſe an  
 Courant, a light dance ; alſo the title of a newspaper  
 Courteous, civil, complaiſant  
 Courty, elegant polite  
 Coy, modeſt, reſerved  
 Cre'dence, belief  
 Credulity, eaſineſs of belief  
 Credulous, apt to believe  
 Creſcent, increaſing  
 Crevice, a cleft  
 Criſis, a critical time ; the height  
 Crit'eron, a mark to judge by ; a ſtandard  
 Crude, raw, indigeſted  
 Culinary, belonging to the kitchen, or cookery  
 Cul'pable, blameable, faulty  
 Cupidity, exceſſive deſire  
 Cur'ſory, haſty, careleſs  
 Cur'ſorily, haſtily

ail, to cut short  
 , guard, imprisonment  
 ous, belonging to the skin  
 , a musical instrument  
 , creed, emblem, type  
 , a snarling philosopher  
 , snarling

D.

lly, cowardly  
 hce', drunkard; a lecher  
 y, weakness  
 il'itate, to weaken  
 ue, the Ten Command-  
 s  
 al, numbered by tens  
 imate, to take the tenth  
 pher, to unfold  
 aim, to speak in publick  
 atory, declaiming  
 ity, a gradual descent  
 ion, a preparation by boil-  
 tion, ornament, dress [ing  
 'orate, to adorn  
 am, decency, order  
 ous, decent, becoming  
 oy, to mislead, to ensnare  
 'it, wasted, worn by age  
 ry, to cry down  
 tion, a taking from  
 duct, to take from  
 title, may be inferred  
 luce, to infer from  
 sm, to judge, to conclude  
 a'tion, slander, reproach  
 'atory, slanderous  
 ame, to slander; to accuse  
 ly  
 ion, a falling away  
 ive, wanting  
 'ible, may be defended  
 'ive, serving to defend  
 fer', to put off  
 ence, respect, submission  
 ency, a defect, a want  
 ent, wanting [tion  
 tion, description, explana-  
 te, certain, limited  
 'itive, determinate, express  
 fine, to explain  
 ice, a challenge  
 y, to challenge

To degenerate, to grow worse  
 Dejection, a being cast down  
 To deject, to cast down  
 To deign, to condescend  
 Delect'able, delightful  
 Del'egate, a deputy [away  
 To delegate, to appoint, to send  
 Del'etery, deadly, destructive  
 Delicious, sweet, pleasing  
 To delin'cate, to paint, describe  
 Delinquency, a failure in duty  
 Delinquent, one failed in duty  
 Delirium, a raving; light-headed-  
 Delirious, raving, mad [neis  
 Delph, fine earthen ware  
 Delusion, a cheat, deception  
 Delusive, deceitful  
 To delu'de, to deceive [rabble  
 Dem'agogue, the ringleader of a  
 Demeanour, behaviour  
 To demean, to behave  
 Dem'erit, an ill deserving  
 Demesne, a patrimonial estate  
 Demise, decess [the devil  
 Demo'niack, one possessed with  
 Demure, grave; affectedly modest  
 Dep'izen, a citizen, a freeman  
 Democ'racy, a government of the  
 people [racy  
 Democratical, relating to democ-  
 Denunciation, a publick threat  
 To denounce, to declare against;  
 Den'sity, closeness [to threaten  
 Dense, close, compact  
 Dental, belonging to the teeth  
 To depict', to paint, to describe  
 Deposition, a testimony given in  
 writing  
 Depo'nent, a witness upon oath  
 To depop'ulate, to lay waste  
 Deportment, behaviour  
 Depository, a place where things  
 are lodged [of another  
 To depos'ite, to trust in the hands  
 To dep'recate, to pray against  
 To depre'ciate, to lessen in value  
 Depredation, a robbing, spoiling  
 Depressed, cast down  
 To depre's', to cast down  
 Dep'u'ty, one who acts in the name  
 of another  
 To depu'te, to empower

- Derelict'ion, an utter forsaking  
 Derision, scorn; a laughing-stock  
 'To deride, to laugh at  
 Dernier resort, last resort  
 Derogation, a lessening, detraction  
 Derg'atory, lessening the value  
 'To derogate, to detract, to lessen  
 'To descry, to spy out  
 'To designate, to appoint  
 'To desist, to cease from  
 'To despond, to despair  
 'To destine, to appoint [stroy  
 Destructive, which tends to de-  
 Desultory, unconnected  
 Detachment, a party sent off  
 'To detach, to separate, to send off  
 Deta'il, a minute relation  
 'To detect, to discover; find out  
 'To deter', to discourage  
 Detestation, abhorrence  
 'To detest, to hate, to abhor  
 Detraction, slander  
 'To detract, to lessen, to slander  
 Det'riment, damage  
 Detrimen'tal, hurtful  
 'To detrude, to thrust down  
 Devastation, havoc, waste  
 'To develop, to unfold, unravel  
 'To deviate, to wander from the  
 way  
 Dev'ice, contrivance, emblem  
 'To devise, to contrive  
 Devoid, destitute [succession  
 'To devolve, to roll down, fall by  
 Devotion, piety, worship  
 Devout, pious, religious  
 Dexter'ity, activity  
 Dexterous, expert, active  
 Diabol'ical, devilish  
 Diadem, a crown [or more  
 Dialogue, a discourse between two  
 Diameter, the distance through  
 the centre of a circle  
 Diametrically, directly opposite  
 Didac'tick, doctrinal  
 Dis'fidence, want of confidence  
 Dis'tident, not confident, distrust-  
 Diffu'sive, widely spread [ing  
 Diffu'sive, spreading far [solve  
 'To digest', to set in order, to dis-  
 Digression, a turning from the  
 subject  
 'To digress', to turn from the sub-  
 ject  
 'To dilate, to extend, to widen  
 Dil'atory, slow, slothful  
 Dilem'ma, a vexatious alternative  
 or choice [ter  
 'To dilute, to make thin with wa-  
 Diminu'tion, a lessening  
 'To diminish, to make less  
 Din, a noise  
 Direful, dreadful, dismal  
 'To disannul', to make void  
 'To disburse, to expend money  
 'To disceard, to turn away, dismiss  
 Disciple, a scholar  
 'To disclaim, to disown  
 'To disclose, to reveal  
 Discom'fiture, loss of battle  
 'To discomfit, to defeat  
 'To disconcert', to unsettle, to dis-  
 compose the mind  
 Discon'solate, sad, without comfort  
 Discreet, prudent, cautious  
 Discrimination, a distinction  
 'To discrim'inate, to make a dis-  
 tinction [tion  
 Discuss'ion, examination of a ques-  
 'To discuss, to examine, to argue  
 'To disembo'gue, to slow out  
 'To disfranchise, to deprive of  
 chartered rights  
 'To disgorge, to vomit  
 Disgust', aversion, dislike  
 Disgustful, nauseous  
 'To disgust', to give dislike  
 Dishabile, an undress  
 Dishev'eled, disorderly, loose  
 Disjunction, a disjoining  
 Disjunctive, separating  
 Disk, the face of the sun  
 'To dislocate, to put out of joint  
 Dispar'agement, disgrace  
 Dispar'ity, inequality  
 Dispassionate, cool, calm  
 'To dispel, to drive away  
 Dispensation, a distribution  
 'To dispense, to distribute, to ex-  
 empt, to excuse  
 Dissection, the act of separating  
 the parts of a body  
 'To dissect, to divide; examine  
 'To disseminate, to scatter

ulation, a dissembling	Eccen'trick, irregular
ilar, unlike	Ech'o, a sound returned
ition, extravagant spending	Eclat, splendour, lustre
'sipate, to disperse; to spend	Eclaircissement, explanation
avagantly	Ec'logue, a pastoral poem
'tion, a dissolving; death	Econom'ical, frugal, prudent
uble, that may be dissolved	Econ'omy, prudent management
ute, loose, debauched	Ec'stacy, excessive joy
nant, discordant	Ecstar'ick, entaptured
tion, an enlarging	E'dict, a proclamation
tend, to stretch out	Ed'ifice, a building
h, a couple of verses	To effa'ce, to blot, deface
lil', to drop, to flow gently	Effective, able to produce effects
flort, to twist; deform	Effem'inacy, softness; loose pleas-
s, sundry, several [trary]	ure
se, various, different, con-	Effem'inate, tender, voluptuous
sity, difference, variety	Effervescence, a boiling up
ver'sify, to variegate	Efficacious, powerful
sion, a turning aside	Eff'icacy, power to effect
vert, to turn aside; to en-	Efficient, producing effects
tain	Eff'igy, an image, a resemblance
vest', to strip, make naked	Efflorescence, a blowing out as a
ation, a foretelling	flower
wine, to foretell	Efflux, a flowing out
c, heavenly	Eff'ort, a struggle
ial, daily	Efful'gence, lustre, brightness
vulge, to disclose	Efful'gent; bright, shining
le, easy to be taught	Effusion, a pouring out
ment, direction, instruction	E'gotism, self-commendation
ia, an established principle	Egotist, one who praises himself
at'ical, positive	Egre'gious, eminent; shameful
st'ick, relative to home	E'gress, a going out
ion, a gift	Ejaculation, a shooting out; a fer-
er, a giver	vent prayer
nant, sleeping	To eject, to cast out [ness
l'ogy, a giving glory to God	Elab'orate, finished with exact-
ia, a play	To elapse, to glide away
at'ick, theatrical	Elastic'ity, spring or force in bod-
ry, dismal, mournful	Elas'tick, springing back [ies
l, a fool, an idiot	Elate, } puffed up; exalted,
ous, doubtful	Elated, }
ile, pliable, tractable	Election, choice
el'icify, to sweeten [sheet	To elect, to choose; to select
ec'imo, having 12 leaves to a	Elective, capable of being elected
cate, an exact copy	Electric'ity, attraction without
c'ity, double dealing; deceit	magnetism [cur
	Elegance, beauty without grand-
	Elegant, neat, nice
	El'egy, funeral poem
	Elegi'ack, mournful
	Elevation, exaltation, dignity
	To el'evate, to make glad; to exal-

- Eligibility, worthiness to be  
 Eligible, fit to be chosen [chosen]  
 To elope, to run away privately  
 To elucidate, to clear up  
 To elude, to escape by artifice  
 Elusive, tending to elude [thens]  
 Elysium, the heaven of the hea-  
 Elysian, exceedingly delightful  
 To emaciate, to grow lean  
 Emanation, the act of issuing from  
 Emancipation, freedom from  
 slavery [slavery]  
 To emancipate, to free from  
 Embargo, a stop or arrest of ships  
 Embarrassment, perplexity  
 To embarrass, to entangle  
 To embellish, to adorn  
 To embezzle, to steal, and apply  
 to one's own use  
 Emblem, a picture  
 Emblematical, alluding to  
 Embrace, an opening in a forti-  
 To embroil, to confuse [sitation]  
 Embryo, any thing unfinished  
 To emerge, to rise out of  
 Emergency, great necessity  
 Emetick, provoking vomits  
 Emigrant, going from one place  
 to another  
 To emigrate, to remove  
 Eminence, height, honour  
 Eminent, high; remarkable  
 Imminent, hanging over, threat-  
 ening  
 Emisary, a secret agent; a spy  
 Emulsion, a throwing out  
 To emit, to dart, to issue out  
 Emollient, softening  
 Emolument, profit, gain  
 Emolumental, profitable  
 Emotion, disturbance of mind  
 Emphasis, a remarkable stress on  
 a word  
 Emphatical, strong, forcible  
 Empyrean, aerial, refined  
 Emulation, rivalry, contention  
 Emulous, desiring to excel  
 To emulate, to rival, to imitate  
 Ecceñium, praise  
 Encore, again, once more  
 Endowment, gifts; wealth given  
 To endow, to enrich  
 To endue, to supply with grace  
 En'ergy, power, force, vigour  
 Energetick, forcible, vigorous  
 To enervate, to weaken  
 Enervated, weakened, enfeebled  
 To enflame, to scour the whole  
 length of a work with shot  
 To enfranchise, to make free  
 To engorge, to swallow, to devour  
 To engross, to monopolize  
 To enhance, to raise the price  
 Enigma, a riddle  
 Enormity, great wickedness  
 Enormous, very great or wicked  
 Enraptured, transported with  
 pleasure  
 To ensue, to follow, to succeed  
 To entail, to fix an estate so as it  
 cannot be transferred  
 Entendre, the meaning of a word  
 Enthal, to bring into slavery  
 Enthufiasm, heat of imagination  
 Enthufialtick, over zealous [tion]  
 Enthufiast, one of a hot imagina-  
 To entice, to draw by fair prom-  
 Entire, whole, complete [fies]  
 Entity, a real being  
 To envelop, to surround, cover  
 Envy, vexation at another's pro-  
 perity  
 Envious, infected with ill-will  
 To environ, to surround  
 Enviro'ns, places adjacent  
 Epick, narrative; heroic  
 Epicure, one given to luxury  
 Epidemick, } general; affecting  
 Epidemical, } great numbers  
 Epilepsy, convulsion  
 Epileptick, convulsed [a play]  
 Epilogue, a speech at the end of  
 Episcopacy, government by bish-  
 ops  
 Episcop'al, belonging to a bishop  
 Epistolary, relating to letters  
 Epitaph, an inscription on a tomb  
 Epithet, a word expressing the  
 nature and quality of a thing  
 Epitome, an abridgment  
 To epitomise, to abridge  
 Epoch, } a time from whence  
 Epocha, } we date  
 Equanimity, evenness of mind

- Equestrian, belonging to a horse  
 Equilibrium, equality of weight  
 Equivocal, uncertain, doubtful  
 To equivocate, to use doubtful words [time  
 Era, an epoch; the account of  
 To eradicate, to pull up by the roots  
 To erase, to rub out, to destroy  
 Erratic, wandering  
 Errata, mistakes made in printing  
 Errour, a blunder, a mistake  
 Erroneous, full of errors  
 Erudition, learning  
 Eruption, a breaking out  
 To eschew, to avoid, to shun  
 Escutcheon, a shield with arms  
 Escort, a guard  
 To escort, to guard; to convoy  
 Esculent, eatable  
 Essay, an attempt  
 To essay, to attempt [stance  
 Essence, the nature of the sub-  
 Essential, very necessary  
 Estimation, esteem, opinion  
 Estimable, valuable  
 Ether, pure air  
 Ethereal, heavenly; refined  
 Ethicks, the doctrine of morality  
 Etiquette, ceremonious politeness  
 Etymology, derivation of words  
 To evacuate, to quit; to make void [news  
 Evangelist, a messenger of good  
 Evangelical, agreeable to the gospel [pours  
 To evaporate, to fly off in va-  
 Evasion, an excuse, shuffling  
 Evasive, equivocating  
 To evade, to avoid; to shift off  
 Eventual, consequential  
 To evince, to prove, make plain  
 Eulogium, } praise  
 Eulogy, }  
 Eucharist, the Lord's supper  
 Euphony, an agreeable sound  
 Evolution, an unfolding  
 To evolve, to unfold [reiteration  
 To exaggerate, to heighten by rep-  
 To exasperate, to provoke, to en- rage  
 Exceptionable, liable to objec-  
 Excessive, beyond just bounds  
 Exchequer, the place where the king's money is kept  
 To excite, to stir up  
 To exclaim, to cry out against  
 Excrecence, an irregular growth  
 Excruciating, tormenting [ing out  
 To excruciate, to torture; to torment [to clear of a fault  
 To exculpate, to clear from blame  
 Execration, a curse  
 Execrable, hateful, accursed  
 To execrate, to curse  
 Exegetical, explanatory [ed  
 Exemplar, a pattern to be imitated  
 Exemplary, worthy imitation  
 To exemplify, to illustrate  
 Exemption, a freedom from; a privilege  
 To exempt, to free from  
 Exhalation, a fume, steam, vapour  
 To exhale, to draw or send out vapours [quite off  
 To exhaust, to drain, to draw  
 Exhaustless, inexhaustible  
 Exhibition, a setting forth  
 To exhibit, to show, to display  
 To exhilarate, to make cheerful  
 Exigency, pressing necessity  
 Exile, banishment  
 Exit, departure; death  
 To exonerate, to free, disburden  
 Exorable, that may be entreated  
 Exorbitant, excessive; extrava-  
 Exordium, an introduction [gaunt  
 Exotic, a foreign plant  
 Expansion, a spreading out [pen  
 To expand, to spread out, lay open  
 To expatiate, to enlarge upon  
 To expectorate, to spit from the breast by coughing  
 Expedient, proper, convenient  
 Expedition, speed; a warlike en-  
 To expedite, to hasten [terprise  
 Expulsion, a driving out  
 To expel, to drive out  
 Expiation, an atoning for a crime  
 Expiatory, having power to atone  
 To expiate, to atone for a crime  
 To expire, to breathe out; to die  
 Expiration, conclusion [nation  
 Explanatory, containing an expla-

- Expletive, an unnecessary word  
 To ex'plicate, to unfold  
 Explication, tending to unfold  
 Explicit, plain, clear, open  
 Explosion, a discharge of gun-powder  
 To explode, to cry down  
 To explore, to search out  
 Exposition, an explanation  
 Expositor, an interpreter  
 To expostulate, to reason with  
 Expostulatory, reasoning with  
 To expound, to explain  
 Expulsion, a driving out  
 To expel, to drive away  
 To expunge, to blot out; to efface  
 Exquisite, excellent; complete  
 Ex'tant, now in being [tion  
 Extemp'ore, without premeditation  
 Extempora'neous, uttered without premeditation  
 Extem'porary, without study  
 To extem'porize, to speak extempore [gating  
 Extenuation, a lessening or mitigation  
 To extenuate, to lessen, palliate  
 Exte'rior, outward [drive away  
 To exterminate, to root out, to destroy  
 Exter'nal, outward  
 Extingu'ish, extinguished, at an end  
 To extirp'ate, to root out, to destroy  
 Extortion, a wresting, or drawing by force  
 To extort, to draw by force  
 Extra'neous, foreign, outward  
 To ex'tricate, to disentangle  
 Extrin'sick, outward [dance  
 Exu'berance, over-growth; abundance  
 Exu'berant, over-abundant  
 Exultation, joy, triumph  
 To exult, to rejoice greatly
- F.
- Fab'rick, a building  
 To fabricate, to build, to construct  
 Fa'ble, a story devised for the sake  
 Fab'ulous, feigned [of instruction  
 Face'tious, gay, merry, witty  
 Facilit'y, easy in the performance  
 Facile, easy to be done  
 To facilitate, to make easy  
 Faction, a party in a state, discord
- Factious, given to faction; seditious  
 Fallacy, a deceitful argument  
 Falla'cious, deceitful  
 Fallible, liable to mistake  
 Fanat'icism, religious frenzy  
 Fanat'ical, mad, frantick  
 Fanat'ick, an enthusiast  
 Fantast'ick, whimsical  
 Farina'ceous, mealy [gredient  
 Farra'go, a confused heap of  
 Fascination, an enchantment  
 To fascinate, to bewitch; to charm  
 Fastid'ious, disdainful [cha  
 Fatigue, labour; toil  
 Feasible, practicable, possible  
 Feat, an exploit  
 Feculent, full of dregs  
 Fecun'dity, fruitfulness  
 Fecund, fruitful  
 Fed'eral, relating to a league  
 Feint, a false show  
 Felicity, happiness  
 To felic'itate, to make happy  
 to congratulate  
 Fell, fierce, savage  
 Fel'ony, a capital crime  
 Felo'nius, villainous, wicked  
 Fermentation, a gentle and slow motion of the particles [be  
 To ferment, to work as leaven  
 Feroc'ity, fierceness, cruelty  
 Fero'cious, fierce, savage  
 Fertil'ity, fruitfulness  
 Fer'tile, fruitful  
 Fer'vency, heat, zeal  
 Fer'vent, hot, zealous  
 Fervour, heat, zeal  
 Fervid, hot, zealous  
 Festival, a feast  
 Festiv'ity, a feast, joyfulness  
 Festive, pertaining to a feast, joy  
 Fet'id, offensive, rank [ci  
 Feud, a quarrel  
 Feudal, held from a lord  
 Fibre, a small thread  
 Fiction, a story invented  
 Fictitious, } counterfeit  
 Fictitious, }  
 Fidel'ity, faithfulness  
 Fidu'cial, steady, undoubting  
 Fiend, a devil

, to steal  
 elonging to a son  
 , revenue, income  
 e'r, one who collects the  
 es  
 artifice, stratagem.  
 foppish  
 limited.  
 a cleft  
 weak, limber-  
 tion, a whipping.  
 ellet, to whip  
 us, wicked; villanous.  
 cy, a burning; heat, fire  
 t, burning, notorious.  
 au, a torch.  
 it, windy; empty.  
 it, to strut about dressed.  
 , a taste, a relish.  
 to take off the skin  
 , furnished with. feathers  
 vift, nimble  
 ity, compliance.  
 , pliant, complying.  
 a bending  
 thin; slight; weak.  
 t, nimble; pert; talkative  
 belonging to a flower  
 flushed with red  
 tion, motion, change, un-  
 nty [uncertain state  
 tuate, to float, to be in an  
 , the state of flowing  
 not solid, flowing  
 the place where the rays  
 ; the centre  
 a weak side; a failing.  
 to defeat  
 , leaves  
 ent', to cherish.  
 lle, to carefs.  
 provision  
 ige, to plunder.  
 e, passable without boats  
 e, to pass through a river  
 bode, to foretel [vent  
 ital, to anticipate; to pre-  
 able, terrible, frightful  
 ous, accidental  
 any mineral or shell  
 r, to cherish; to nurse  
 a squabble

Fracture, a breaking.  
 Frag'ile, brittle  
 Fra'grance, sweetness of smell.  
 Fra'grant, sweet-smelling  
 To franchife, to make free  
 Frangible, easily broken.  
 Frank, open, sincere.  
 Frantick, mad.  
 Frater'nity, a society.  
 Frater'nal, brotherly.  
 Fraud'ulent, trickish.  
 Fraught, loaded, filled.  
 Friction, a rubbing together.  
 Frigid'ity, coldness, dulness  
 Frig'id, cold, dull  
 Frivol'ity, want of importance.  
 Friv'olous, trifling  
 Fro'ward, ungovernable.  
 To fructify, to produce fruit.  
 Frugal'ity, good husbandry.  
 Fru'gal, sparing, not prodigal  
 Fruit'ion, enjoyment; possession.  
 To frustrate, to disappoint.  
 Fugitive, wandering; a vagabond.  
 To ful'minate, to make a noise  
 like thunder  
 Fulsome, nauseous, offensive.  
 Function, an office  
 To furbish, to polish.  
 To furl, to draw up, contract.  
 Fusion, a melting  
 Fus'ible, may be melted  
 Futil'ity, want of solidity  
 Fu'tile, trifling, talkative

## G.

Gar'ulous, talkative  
 To gasconade, to boast, to brag  
 Gaudy, showy  
 Gelid, extremely cold.  
 Genealogy, family descent.  
 To gen'erate, to produce  
 Ge'nial, tending to propagation  
 Geog'raphy, a description of the  
 earth [raphy.  
 Geograph'ical, belonging to geog-  
 Geom'etry, the science of quanti-  
 ty, extension or magnitude  
 Geomet'rical, pertaining to geom-  
 Germination, a sprouting [etry.  
 Ghostly, like a ghost; horrible  
 Gherkin, a pickled cucumber.



Gigantick, like a giant  
 Gleam, a sudden shoot of light  
 Glee joy, gaiety  
 Glutinous, rosy, sticky  
 To gorge, to swallow  
 Gorgeous, fine, showy  
 Gormandizer, a great eater [ly  
 To gormandize, to eat ravenously  
 Gradation, a regular process  
 Gramivorous, feeding on grass  
 Granivorous, living on grain  
 Gratis, freely, for nothing  
 Gratuity, a present  
 Gratuitous, voluntary, free  
 Gratulatory, expressing joy [re  
 Gravitation, a tending to the cen-  
 greting, saluting, congratulating  
 Grimace, an air of affectation;  
 a wry mouth [ural  
 Grotesque, comical, coarse, unnat-  
 To guarantee, to defend  
 Guile, deceit, craft  
 Guitar, a stringed instrument  
 Gymnastick, relating to strong  
 exercises

## H.

Habit, state of a thing; custom  
 Habitual, customary  
 Halcyon, happy, quiet  
 Hallelujah, praise ye the Lord  
 Harangue, an oration  
 To harangue, to make a speech  
 Harbinger, a fore-runner  
 Harlequin, a buffoon in a play  
 Harmony, agreement in sound  
 Harmonious, well agreed; musical  
 Hemisphere, half of the globe  
 Hereditary, descending by inher-  
 itance  
 Hesitation, a pausing; stammering  
 To hesitate, to pause; to stammer  
 Heterodox, differing from the  
 true church [opposite  
 Heterogeneous, unlike in nature,  
 Heinous, horrible, shocking  
 Hierarchy, sacred government  
 Hilarity, gaiety, mirth  
 Homogeneous, of the same na-  
 ture, or kind  
 Hosanna, glory to God  
 Hospitality, kindness to strangers

Hospitable, kind to strangers  
 Humanity, the nature of man;  
 benevolence  
 Human, belonging to man  
 Humane, kind; compassionate  
 Humid, wet, moist  
 Humility, modesty, humbleness  
 Hymeneal, pertaining to marriage  
 Hypochondriack, } melancholy  
 Hypochondriacal, }  
 Hypothesis, a system framed up-  
 on supposition  
 Hypothetical, supposed

## I.

Idetical, the same  
 Jejune, hungry, empty  
 Igneous, containing fire  
 Ignoble, mean, of low birth  
 Ignominy, disgrace  
 Ignominious, disgraceful  
 Ignoramus, a foolish fellow  
 Illegitimate, born out of wedlock  
 Illicit, unlawful  
 Illumination, brightness  
 To illumine  
 or illumine, } to enlighten, to  
 To illuminate, } adorn  
 Illusion, a false show; mockery  
 Illusive, deceiving  
 Illusory, deceiving, fraudulent  
 Illustration, a making clear or ev-  
 ident [plain  
 To illustrate, to enlighten; to ex-  
 illustrious, noble, eminent  
 Imbecility, weakness  
 To imbibe, to drink in  
 Immaculate, unspotted  
 To immolate, to sacrifice  
 Immunity, privilege, exemption  
 Immutable, unchangeable  
 To impair, to make worse  
 To impale, to fence in  
 To impart, to communicate  
 Impeachment, an accusation  
 To impeach, to accuse by publick  
 authority  
 Impediment, a hindrance  
 To impede, to hinder, to obstruct  
 To impel, to urge forwards  
 To impend, to hang over  
 In penitence, unrepenting

- Imperceptible, not to be perceived  
 Imperious, haughty, insolent  
 Impertinence, folly, intrusion  
 Impertinent, meddling, intrusive  
 Imper'vious, unpassible  
 Impetuousity, violence, fury  
 Impet'uous, violent, fierce  
 Im'petus, force  
 To impinge, to dash against  
 Im'pious, wicked; profane  
 Implac'able, not to be appeased  
 Implicit, resting upon another  
 To implo're, to ask, to beseech  
 Importu'nity, an eager pressing or urging  
 Impor'tunate, incessant in solicitation  
 To importu'ne, to request earnestly and often  
 To impose, to enjoin as a duty  
 Im'potence, a want of power  
 Im'potent, weak, feeble  
 Impracticable, impossible  
 Imprecation, an invocation of evil, a curse  
 To im'precate, to invoke evil  
 Im'pregnable, not to be taken  
 To impress', to force, to stamp  
 Improvident, wanting thought  
 To impu'gn, to attack  
 Im'pulse, communicated force  
 To impel, to urge forwards  
 Impu'sive, having power to impel  
 Impu'nity, without punishment  
 Imputation, a charge, censure  
 To impute, to charge upon  
 To incen'se, to provoke [tize  
 Incen'tive, an incitement or motive  
 Incentive, encouraging, inciting  
 Incessant, unceasing  
 Incest, marriage with one who is too near akin  
 In'cident, a particular event  
 Incident'al, happening  
 Incision, a cutting in  
 To incite, to stir up  
 Inclem'ency, roughness, cruelty  
 Inclement, rough, unmerciful  
 Incog', } in a state of conceal-  
 Incognito, } ment  
 Incon'gruent, inconsistent; loose  
 Incom'parable, will not admit of comparison  
 Incompat'ible, inconsistent  
 Incomprehensible, not to be comprehended or contained  
 Incongru'ity, disagreement, inconsistency  
 Incon'gruous, inconsistent  
 Incom'fortable, not to be comforted  
 Incontest'ible, not to be disputed  
 Incon'tinence, unchastity  
 Incon'tinent, unchaste; inconstant  
 Incon'rigible, bad, past correction  
 Incred'ible, not to be believed  
 In'crement, increase  
 In'creascent, increasing  
 To inculcate, to impress by frequent admonition  
 Incum'ber, resting upon  
 To incur', to become liable  
 Incur'sion, an inroad  
 Indesat'iable, unwearied  
 Indefeasible, not to be cut off  
 Indel'inite, unlimited  
 Indel'ible, not to be blotted out  
 Indem'nity, an exemption from punishment  
 To indemnify, to secure against loss or punishment  
 To indent', to mark with inequalities; to bargain  
 To indicate, to point out  
 Indic'ative, pointing out  
 Indigence, poverty  
 Indigent, poor, needy  
 Indig'nity, an insult [insult  
 Indig'nant, angry; enraged at an  
 Indiscrim'inate, without distinction. [necessary  
 Indispens'able, not to be spared;  
 Indisposition, disorder of health  
 Indisposed, unfit, disordered  
 Indis'soluble, that cannot be dissolved  
 Indivisi'ble, not to be divided  
 Indoc'ile, cannot be taught  
 In'dolence, laziness  
 In'dolent, lazy  
 Indu'bitable, not to be doubted  
 To induce, to prevail with  
 To induct', to lead in  
 To indu'e, to supply; to furnish

Ineb'riated, drunken  
 Ineff'able, unspeakable  
 Inept', foolish, unfit  
 Inert', sluggish  
 Inestimable, above all price  
 Inev'itable, not to be escaped  
 Inexhaustible, not to be drained  
     or expended [entreaty  
 Inexorable, not to be moved by  
 Inexplicable, not to be unfolded  
     or explained [glad  
 Inextricable, not to be disentangled  
 Insoluble, incapable of mistake  
 Infamy, disgrace  
 Infamous, base, scandalous  
 Infantile, belonging to an infant  
 Infantry, foot soldiers  
 Infatuated, misguided  
 To infect', to communicate bad  
 Infectious, catching [qualities  
 Infelic'ity, unhappiness  
 Inference, a conclusion from  
     premises  
 To infer', to conclude from  
 Infernal, very bad; hellish  
 To infect', to disturb, to plague  
 Infidel, an unbeliever  
 Infinit'y, an endless number  
 Infinite, unbounded  
 Inflam'matory, inflaming  
 To inflate, to puff up  
 To inflect, to bend, turn  
 Inflex'ible, immovable  
 To inflict', to lay upon  
 Influx, a flowing in  
 To infoliate, to cover with leaves  
 Infraction, a breaking  
 To infract, to break  
 To infringe, to violate; to destroy  
 Infusion, a pouring in  
 To infuse, to pour in  
 Ingenious, witty, curious  
 Ingenious, fair, candid  
 Inglorious, mean; void of honour  
 Ingrate, an ungrateful person  
 To ingratiate, to put into favour  
 Ingrédient, a component part  
 Ingress, an entrance; a coming in  
 To inhale, to draw in with air  
 Inherent, existing in  
 Inhol'pitable, unkind to strangers  
 To inject', to throw or dart in

Inim'ical, hostile, contrary  
 Inim'itable, not to be imitated  
 Initial, placed at the beginning  
 To initiate, to admit; to instruct  
 Injunction, a command  
 To enjoin, to enforce  
 Innate, inborn, natural  
 Innova'tion, the introduction of  
     something new  
 Innoxious, harmless  
 Innuen'do, a hint [insertion  
 To inoculate, to propagate by  
 Inordinate, irregular  
 In'quest, an inquiry  
 Inqui'etude, uneasiness  
 Inquis'itive, prying, curious  
 Insalu'rious, unhealthy  
 Insanity, madness, frenzy  
 Insane, out of one's mind  
 Insat'iable, not to be satisfied  
 Inscription, an epitaph; any thing  
     written  
 To inscribe, to write in, or upon  
 Inscrutable, unsearchable  
 Insep'arable, not to be separated  
 To insert', to place among other  
 Insid'ious, treacherous [things  
 Insignificant, without meaning  
 To insinuate, to hint artfully  
 Insp'id, without taste or spirit  
 Intolence, pride, haughtiness  
 Insolent, haughty, overbearing  
 Insolvent, unable to pay debts  
 To inspect', to look into; to over-  
     see [use into  
 To inspire, to breathe, or to in-  
 Instalment, a putting into office  
 To instal, to put into office or  
     possession [pressing out  
 Instance, example; urgency; a  
 Instant, a short time; also urgent  
     pressing  
 Instantaneous, done in an instant  
 To instigate, to stir up to do evil  
 To instil, to infuse by drops, or  
     to insinuate [ison  
 Instinct, a natural desire or aver-  
 Insular, belonging to an island  
 Insur'perable, unsurmountable  
 Integrity, honesty [standing  
 Intellec'tual, relating to the under-  
 Intellect, understanding

- Intel'ligence, advice, or news;  
understanding  
Intel'ligent, knowing  
Intel'ligible, easy to be understood  
Inten'se, vehement, anxious  
Intent' diligent  
To inter', to bury {to obstruct  
To intercept', to stop; to seize;  
Intercession, a prayer for another  
To intercede, to plead for another  
To interdict, to forbid, prohibit  
Interdict, a prohibition  
Interim, intervening time  
Inte'riour, internal; inner  
To interlard, to insert between  
Interlude, a play  
Intermediate, being between  
Interminable, unbounded  
Inter'nal, inward; within  
To interpose, to place between  
To interrogate, to examine by  
asking questions {and there  
To intersperse, to mingle here  
To intervene, to come between  
Intervention, a coming between  
Intestate, dying without a will  
Intestine, inward; domestick  
To int'ral, to shackle; to enslave  
To intim'idate, to frighten  
Intol'erable, not to be borne  
Intrepid'ity, courage  
Intrep'id, fearless  
In'tricate, entangled, perplexed  
Int'rigue, secret correspondence  
Intrin'sick, inward, real  
Introduction, a leading in  
Introductory, paving the way  
To introduce, to lead in  
Intrusion, a thrusting one's self  
into company  
To intrude, to come uninvited  
Intuition, immediate and clear  
seeing into  
Intuitive, beholding clearly  
Inval'id, a disabled soldier  
Invalid, weak  
To inval'idate, to weaken  
Inval'uable, above all price  
Invec'tive, a railing; sharp words;  
reproaching  
To inveigh, to exclaim against  
To inveigle, to allure; to seduce  
In'ventory, a catalogue of articles  
of merchandise {upside down  
Inversion, a turning inside out, or  
Inverse, turned the contrary way  
To invert, to turn upside down  
To invest, to clothe; to adorn  
To invest'igate, to search out  
Invet'erate, old, obstinate  
Invid'ious, envious, ill-natured  
To invigorate, to strengthen  
Invin'cible, unconquerable  
Invi'olable, not to be broken or  
violated  
Invi'olate, unhurt, unbroken  
Inunda'tion, an overflowing of  
water  
Invoca'tion, a calling upon  
To invo'ke, to call upon  
To involve, to entangle, imply  
Inutil'ity, unusefulness  
Inu'tile, useless  
Invul'nerable, cannot be wounded  
Joco'se, } merry  
Joc'ular, }  
Joc'und, merry, lively  
Jouquille, a kind of flower  
Jo'vial, gay, merry  
Ira'scible, apt to be angry  
Ire, anger, rage {words  
Irony, a meaning contrary to  
Ironical, spoken by way of irony  
To irra'diate, to adorn with rays  
of light {refuted  
Irrefragable, not to be denied or  
Irreme'diable, not to be remedied  
Irrepara'ble, not to be repaired  
Irretriev'able, unrecoverable  
Irrevers'ible, not to be changed  
Irrev'ocable, not to be recalled  
To irritate, to tease, to provoke  
Irrup'tion, a breaking forth  
Itin'erant, wandering about  
Ju'bilee, a publick periodical fes-  
tival {luxury  
Ju'bilant, uttering songs of tri-  
Ju'dicature, a power to distribute  
justice  
Ju'dicatory, a court of justice  
Judic'ial, belonging to a trial, &c.  
Judic'iary, passing judgment  
Judic'ious, endowed with good  
judgment

Ju'gular, belonging to the throat  
 Junto, a cabal, a faction.  
 Ju'venile, youthful.

## K.

Knob, a protuberance  
 Knoll, the top of a hill. [bell  
 To knoll, to ring or sound the

## L.

Lab'yrioth, a maze full of wind-  
 ings  
 To lac'rate, to tear in pieces  
 Lachrymal, causing tears  
 Lacon'ick, short, concise  
 Lac'teal, conveying chyle  
 La'ity, the people, as distinct from  
 the clergy [ing over  
 Lam'bent, playing about; glid-  
 Lampoon, reproach, or abusive  
 Lan'guor, faintness [language  
 Lan'guid, faint, feeble  
 Lapse, a fall, a gliding  
 Lar'ceny, petty theft  
 Lascivious, lewd, wanton  
 Lash'itude, fatigue  
 La'tent, hidden, concealed  
 Laud, praise  
 Laud'able, praise-worthy  
 Laur'el, an ever-green tree  
 To lave, to wash  
 Leasing, falsehood, lies [will  
 Legacy, something given by a  
 Le gal, according to law  
 Legerdema'in, slight of hand.  
 Legible, that may be read  
 Legitimacy, lawful birth.  
 Len'ity, mildness, mercy  
 Le'nient, gentle, softening  
 Leth'argy, great drowsiness  
 Lethar'gick, sleepy, heavy  
 Legislator, one who makes laws  
 Legislator, the power that  
 makes laws  
 Levce, crowd of attendants  
 Levity, lightness, vanity  
 Li'bel, a defaming  
 To li'bel, to defame  
 Liberal, free, bountiful  
 To lib'erate, to set free  
 Libertine, a dissolute person  
 Libid'inous, lewd, licentious

Licen'tious, unrestrained.  
 Liege, a sovereign [together  
 Ligament, a band to tie parts  
 Lim'pid, clear, transparent  
 Liquid, dissolved, fluid  
 To liquida'te, to clear away; to  
 lessen debts  
 To liquify, to melt; to grow clear  
 Lin'cal, descending in a right line  
 Listless, careless, indifferent  
 Literati, the learned  
 Lit'eral, according to the primi-  
 tive meaning  
 Literary, belonging to learning  
 Lit'erature, learning; skill in let-  
 To lit'igate, to contest in law [ters  
 Litig'ious, inclined to law-suits  
 Liturgy, the form of common  
 prayer  
 Lav'id, discoloured, as with a blow  
 Lo'cal, relating to a place  
 Logarithms, a series of useful  
 numbers  
 Log'ick, the art of reasoning  
 Logician, one skilled in logic  
 Longev'ity, long life  
 Loquac'ity, too much talk  
 Loqua'cious, full of talk  
 Lore, doctrine; instruction  
 Lough, (pron. lak) a lake  
 Lu'cent, } shining; clear in  
 Lu'cid, } thought  
 Luciferous, giving light  
 Lu'cre, gain, profit  
 Lu'crative, bringing gain  
 Lucubra'tion, nocturnal study  
 Luca'bratory, composed by can-  
 dle-light  
 Lu'dicrous, merry, ridiculous  
 Lu'minary, any body which gives  
 Lu'minous, bright, shining [light  
 Lu'nacy, madness  
 Lunar, pertaining to the moon  
 Lu'natick, affected by the moon  
 Lure, an enticement  
 Lu'rid, gloomy  
 Luscious, sweet, pleasing  
 Lustre, brightness  
 Luxu'riance, excess of plenty  
 Luxu'riant, superfluously plenty  
 Lux'ury, excels in eating, dress,  
 or pleasure

ious, voluptuous [water  
b, pure transparent liquor;  
k, belonging to a harp

M.

ac'erate, to make lean  
ina'tion, contrivance; a  
icious scheme [trive  
ich'inate, to plan; to con-  
ne, an engine  
ic'ulate, to spot  
ck, enchanting  
anim'ity, greatness of mind  
an'ymous, brave, heroick  
e'fcent, grand, splendid  
et'fion, the power of the  
lstone  
itude, greatness  
ig'nify, to enlarge  
tick, stately, royal  
ly, sickness  
ontent', disaffected  
actor, a criminal  
olence, ill-will; spite  
olent, ill-disposed  
ious, full of malice  
nity, malice  
nant, malicious, envious  
gn, malicious  
mon, riches  
able, capable of being  
ad by beating  
incipate, to enslave  
arin, a Chinese magistrate  
late, a command  
o, a fruit and pickle  
s, ghost, shade  
euvre, skillful management  
on, a great house [slaves  
mission, act of releasing  
anumit, to release from  
ery [of an army  
chal, the chief commander  
n, the border  
'e, } belonging to the sea  
ime, }  
ae, reprisal  
uee', an officer's tent  
a place of publick traffick  
era'de, a masked assembly  
al, warlike  
cre, butchery; slaughter

Mathemat'icks, the science of  
number and measure  
Mater'nal, motherly  
Matrimony, marriage  
Maugre, notwithstanding  
Maxim, a leading truth  
Meager, lean, starved  
Mean'der, a serpentine winding  
Mech'anisin, action according to  
mechanical laws  
Mechan'ick, a manufacturer  
Med'ical, relating to healing  
Medic'inal, having the power of  
healing  
To med'itate, to muse, to contrive  
Medioc'rity, middle rate or state  
Me'dium, state or place  
Med'ley, a mixture  
To me'liorate, to make better  
Mellif'erous, producing honey  
Mellif'luent, flowing with honey  
Mer'ace, a threat  
Me'nial, domestick  
Men'tal, belonging to the mind  
Mer'cantile, trading; commer-  
cial [ing wages  
Mer'cenary, mean; selfish; hav-  
Meretric'ious, lewd, gaudy  
Meridian, mid-day  
Mess'ieurs, sirs, gentlemen  
Met'aphor, a change from natu-  
al to figurative  
To metamor'phose, to change  
To mete, to measure [chael  
Mich'aemas, the feast of St. Mi-  
Mi'croscope, a magnifying glass  
to view the planets  
Mil'itant, fighting  
To mil'itate, to oppose [years  
Millenn'ium, Christ's reign of 1000  
Min'iature, a representation in a  
small compass  
Min'ion, a dependant  
Mir'ror, a looking-glass  
Miscellany, } composed of va-  
Miscella'neous, } rious kinds  
Mis'creant, a vile wretch  
Min'ile, thrown by the hand  
Miss'ion, a sending [religion  
Miss'ionary, one sent to propagate  
To mit'igate, to moderate  
Mi'tre, a bishop's cap

To mod'ify, to shape: [proportion  
Mod'ulation, agreeable harmony,  
To modulate, to form sound to a  
certain key or note

Moiety, half

Mol'lient, softening

To mol'lify, to soften

Mo'mentary, lasting for a moment

Momen'tous, important

Mon'archy, government by a king

Monarch'ical, governed by a king

Mon'a'stery, a religious house; a  
convent [or abbey

Monast'ick, belonging to a monk

Monition, a warning

Mon'itor, one who warns; in-  
forms of duty [ing

Monop'oly, sole privilege of sell-

To monopolize, to engross sole  
power of selling

Monopol'ist, one who engrosses a  
trade to himself [speech

Monot'ony, want of variety in

Monumen'tal, preserving memory

Moral'ity, the doctrine of the  
duties of life

Mor'al, regarding vice or virtue

Mor'bid, diseased, infectious

Moro'se, peevish, sour

Mosque, a Mahometan temple

Motive, a moving cause

Mucilag'inous, slimy

Mulct, a fine [tiplicity

Multifa'rious, having great mul-

tiplicity, a being manifold

Munic'ipal, belonging to a cor-  
poration

Munificence, bounty, generosity

Munificent, bountiful

Mu'ral, belonging to a wall

Muscular, belonging to muscles

Muse'um, a place where curiosi-  
ties are kept

Mutabil'ity, changeableness

Mu'table, changeable

To mu'tilate, to cut off; to man-  
gle; to change

Mu'tilated, maimed; defective

Mu'tual, acting in return [and

Myr'iad, the number of ten thou-

Myst'ick, } obscure, secret  
Mystical, }

Mythol'ogy, a system of fables  
Mytholog'ical, relating to fables

## N.

Narrative, a relation; relating

Nasal, belonging to the nose

Nativ'ity, birth

Na'tive, one born in any place

Na'tal, relating to birth

Nausea, a sickness in the stomach

Nau'eous, loathsome

To nauseate, to loathe

Nau'tical, belonging to seamen

Nec'tar, the drink of the gods

Nec'tareous, sweet as nectar

Nec'tarine, a fruit of the plum  
kind

Nefa'rious, wicked; abominable

Neg'ative, denying

Negotia'tion, treaty of business

To nego'tiate, to treat with; to  
traffick

Neth'er, lower, nervous, vigorous

Nig'gard, a miser

Nig'gardly, mean, sordid

Ninny, a fool

Noctur'nal, nightly

Noisome, noxious, offensive

Nom'inal, only in name, not real

To nem'inate, to name

Non-entity, non-existence

Non'plus, a puzzle

Notori'ety, publick knowledge

Noto'rious, publickly known

Nov'el, new, strange

Nov'ice, one unlearned

Nox'ious, hurtful, guilty

Nu'gatory, trifling [offensive

Nuisance, something hurtful or

Null, void, of no force

Nup'tial, belonging to marriage

Nurture, food; education

Nu'triment, nourishment

Nu'tritive, } nourishing  
Nutrit'ious, }

## O.

Obdu'racy, hardness of heart

Obdu'rate, hard-hearted; impen-

Oblation, an offering [tial

Ob'ligatory, binding

Oblique, allant

uity, a going afloat  
 literate, to blot out  
 ion, forgetfulness  
 guy, slander  
 cious, liable; exposed  
 n'ity, lewdness  
 'ne, immodest  
 'rity, darkness of meaning  
 're, dark; difficult  
 quies, funeral rites  
 quious, obedient, compliant  
 cte, out of use  
 p'erous, clamorous  
 struct, to hinder  
 'sion, a breaking in upon  
 'trude, to break in  
 se, dull; blunted [covered  
 ous, open, plain, easily dis-  
 viate, to prevent or hinder  
 en'tal, western  
 t', hidden, secret  
 tation, employment  
 'copy, to possess [happens  
 'rence, any thing which  
 cur', to appear; to happen  
 ar, known by the eye  
 f'orous, sweet, perfumed  
 'omy, careful management  
 om'ical, frugal, saving  
 ial, coming from authority  
 ious, too forward in unasked  
 dnesses  
 gle, to look at slyly  
 tory, having the sense of  
 re, a game at cards [smelling  
 n, a good or bad sign  
 ious, foreshowing ill  
 p'otence, almighty power  
 p'otent, all-powerful  
 f'cience, infinite wisdom  
 f'cient, all-knowing  
 oze, to drop out slowly  
 'ity, darkness  
 ue, dark  
 o'le, laborious  
 te, causing sleep [opinion  
 ionated, stubborn; stiff in  
 'nent, an antagonist  
 'tunely, seasonably  
 o'brious, reproachful  
 k, relating to light  
 n, choice

Op'ulence, wealth, riches  
 Op'ulent, rich, wealthy  
 O'ral, delivered by mouth  
 Or'bit, the line in which a planet  
 moves [colour is made  
 Or'chal, a stone from which a blue  
 Or'chestre, the place for the mu-  
 sicians  
 O'rient, } coming from the east  
 Oriental, }  
 To orig'inate, to bring into exist-  
 ence [parent  
 Orphan, a child who has lost a  
 Or'thodox, sound in doctrine  
 Orthog'raphy, right spelling  
 Often'sible, apparent  
 Ostenta'tion, vain show  
 Ostenta'tious, full of show  
 O'vert, open, publick  
 O'verture, a proposal  
 To outvie, to excel

P.

Pacif'ick, peaceable  
 Pag'antry, pomp, shew  
 Pag'eant, pompous, showy [uate  
 To pal'iate, to excuse, to exten-  
 Pal'id, pale  
 Palm, victory  
 Pal'pable, that may be felt  
 To pal'pitate, to beat at the heart  
 Panegy'r'ick, an eulogy; praise  
 Panegy'r'ist, one who writes pane-  
 Pan'ick, a violent fright [gyricks  
 Par'amount, a chief  
 Par'amour, a lover, wooer  
 Par'aphrase, an explanation in  
 many words  
 Paren'tal, belonging to a parent  
 Par'ity, equality [ty  
 Parley, conference; an oral treat-  
 Paro'chial, belonging to a parish  
 Par'ody, a change of another's  
 Par'ox'ism, a fit [words  
 Par'simony, frugality; niggardi-  
 ness  
 Parsimo'nious, sparing, covetous  
 Participa'tion, a partaking of  
 To partic'ipate, to partake of  
 Pas'chal, belonging to the pass-  
 ver  
 Pasquinade, a lampoon



- Pat'ent, a grant of an exclusive  
 Paternal, fatherly [right  
 Pellu'cid, clear, bright  
 Pen'ance, atonement  
 Pen'itence, sorrow for sin  
 Penitent, sorrowful for an offence  
 Pensive, thoughtful, sorrowful  
 Pen'ury, poverty  
 Penu'rious, sparing; niggardly  
 Peradventure, perhaps, by chance  
 To perambulate, to walk through  
 Perceptible, that which may be  
 Percussion, a striking [perceived  
 Per'emptory, absolute  
 Perenn'ity, duration  
 Peren'nial, perpetual  
 Per'fidy, treachery  
 Perfid'ious, false to trust  
 To per'forate, to pierce through  
 Per'manent, durable  
 To per'petrate, to commit a crime  
 Perpetu'ity, a duration to all su-  
 perity  
 Perpetual, never ceasing  
 Per'quisite, a gift over and above  
 settled wages  
 To perseve're, to persist in  
 To person'ify, to change from  
 things to persons  
 Perspicu'ity, clearness  
 Perspic'uous, easy to be seen  
 Perspira'tion, a sweating  
 To perspi're, to sweat; to pass  
 through the skin  
 To pertain, to belong to  
 Pertinac'ity, stubbornness  
 Pertinacious, obstinate  
 Per'tinent, just to the purpose  
 Perturba'tion, disquiet of mind  
 Perturbed, disturbed  
 To pervade, to pass through  
 Perver'se, obstinate  
 To pervert, to turn from the right  
 Per'vious, admitting passage  
 Pestil'cious, destructive  
 To petrify, to turn to stone  
 Petulance, sauciness  
 Petulant, saucy  
 Pha'lanx, a square troop of men  
 Phan'tom, a fancied vision  
 Phe'nix, a remarkable bird [ance  
 Phre'om'con, a strange appear-
- Philan'thropy, the love of man-  
 kind [kind  
 Philan'thropist, a lover of man-  
 Philip'pick, a sharp reproachful  
 writing  
 Phil'ology, grammatical learning  
 Philolog'ical, grammatical; crit-  
 ical [knowledge  
 Philos'ophy, moral or natural  
 Philosoph'ical, belonging to phi-  
 losophy  
 Phlebot'omy, blood-letting  
 Plegmat'ick, dull; abounding in  
 Phrase, a mode of speech [phlegm  
 Phrascol'ogy, style, diction  
 Physiog'nomy, the art of judging  
 Pique, a grudge [by-faces  
 To pique, to provoke, to value  
 Pit'ance, a small allowance  
 Pla'cable, may be appeased  
 Plac'id, gentle, quiet [writing  
 Pla'giarism, a stealing of other's  
 Pla'intive, mournful [form  
 Plastr'ick, having power to give  
 Plaudit, applause  
 Plebe'ian, one of the lower people  
 Ple'nary, full; complete  
 Plen'ipoten'tiary, one invested  
 with full power  
 Plen'itude, fulness  
 Pleth'ory, fulness of habit  
 Pleth'orick, having a full habit  
 Pl'i'ant, bending, limber  
 To plod, to toil, to drudge [our  
 Plume, a feather; a token of hon-  
 Pneumat'icks, the doctrine of  
 Poignancy, sharpness [the air  
 Poignant, sharp, biting  
 Polem'ick, controversial  
 Police, the regulation of a place  
 Pol'ity, a civil constitution  
 Politicks, science of government  
 Politick, prudent; artful  
 Polit'ical, relating to politics  
 Politic'ian, one skilled in politics  
 Polyg'amy, plurality of wives  
 Pomp'osity, ostentatiousness  
 Pom'pous, splendid, magnificent  
 Ponder'osity, heaviness  
 Pon'derous, heavy, weighty [the  
 To pop'ulate, to increase in p  
 Popula'tion, the number of pe

Pop'ular, pleasing to the people	To preju'dicate, to determine without evidence [fore]
Pop'ulous, full of people	Preliminary, previous, going before
Po'reelain, China-ware; an herb	Prel'ude, introduction [soon]
Po'table, that may be carried	Premature, too hasty; ripe too
Po'tal, a gate; the arch of a gate	To premeditate, to think beforehand
Porten'tous, foreboding	Prem'ises, antecedent matter
To portend, to foretoken	To premise, to lay down premises
Po'traiture, a picture from life	Prem'ium, a reward
To portra'y, to paint	Premon'itory, previously advising
Poste'rior, following; placed after	Prepon'derance, greater weight
Posthumous, published after one's	To prepon'derate, to out-weight
Postmerid'ian, afternoon [death]	Prepossession, a prejudice [judice]
To postpone, to put off	To prepossess', to engage; to prej-
Po'table, that may be drunk	Preposterous, wrong, absurd
Postentate, a sovereign prince	Prereq'uizite, previously necessary
Po'tent, powerful	Prerog'ative, peculiar privilege
Po'tion, a draught	Pres'age, a foretoken
Prac'ticable, performable [nent]	To pres'age, to foretoken
Pragmat'ical, meddling, impertin-	Pre'science, foreknowledge
Preb'endary, a stipend in a cathed-	Prescription, medical receipt
Preca'rious, uncertain, dependent	To prescribe, to direct
To prece'de, to go before	To preside, to be set over
Prece'dent, going before	Pretext', a pretence [sic]
Prece'dent, an example	To prevar'icate, to cavil; to shuf-
Prece'pice, a perpendicular fall	Pre'vious, going before
Precipitancy, rash haste	Pri'mary, first in station
Precip'itant, rash, hurried	Prime, first
To precipitate, to throw headlong	Prime'val, such as was at first
Preci'sion, exactness	Prim'itive, ancient, formal
Preci'se, exact	Primogen'iture, a being first born
Precisely, exactly	Prior'ity, being first in rank
To preclude, to shut out, prevent	Pri'or, former, going before
Pred'atory, plundering	Prism, a kind of glass
Predecessor, one going before	Pristine, ancient
Predes'tination, pre-ordination	Priva'tion, a depriving
To predes'tinate, to decree irre-	Probability, likelihood
sistibly [ment]	Probation, proof; trial
Predic'ament, a class, arrange-	Proba'tionary, serving for trial
To predict', to foretel [vour]	Proba'tioner, one upon trial
Predilec'tion, prepossession in fa-	Prob'ity, honesty, goodness
Predom'inant, prevalent, ascend-	Proble'm, a question proposed
ant [over]	Problematical, uncertain; dispu-
To predom'inate, to prevail in or	table
Pre-em'inance, precedence, supe-	Proce'ss, a method; course of law
riority [ers]	Procrastination, a delay [lay]
Pre-em'inent, excellent above oth-	To procrastinate, to put off, de-
Pre-existence, existence before-	Prod'igal, wasteful
hand	Productive, producing
To pre-exist, to exist before	Prod'igy, a surprising thing
Prefer'ment, advancement	Prodig'ious, amazing, astonishing
To prefix', to place before	

Pat'ent, a grant of an exclusive	Philan'thropy, the love of man-
Paternal, fatherly	kind
Pello'cid, clear, bright	[kind]
Pen'ance, atonement	Philan'thropist, a lover of man-
Pen'itence, sorrow for sin	Philip'pick, a sharp reproachful
Penitent, sorrowful for an offence	writing
Pensive, thoughtful, sorrowful	Phil'ology, grammatical learning
Pen'ury, poverty	Philolog'ical, grammatical; crit-
Pennu'rious, sparing; niggardly	ical
Peradventure, perhaps, by chance	[knowledge]
To perambulate, to walk through	Philos'ophy, moral or natural
Percep'tible, that which may be	Philosoph'ical, belonging to phi-
Per'cussion, a striking	losophy
[perceived]	Phlebot'omy, blood-letting
Per'emptory, absolute	Plegmat'ick, dull; abounding in
Peren'nity, duration	Phrase, a mode of speech
Peren'nial, perpetual	[phlegm]
Per'sidy, treachery	Phrascol'ogy, style, diction
Perfid'ious, false to trust	Physiog'nomny, the art of judging
To per'forate, to pierce through	Pique, a grudge
Per'manent, durable	[by faeces]
To per'petrate, to commit a crime	To pique, to provoke, to value
Perpetu'ity, a duration to all fu-	Pit'tance, a small allowance
turity	Pla'cable, may be appeased
Perpetual, never ceasing	Plac'id, gentle, quiet
Per'quisite, a gift over and above	[writings]
settled wages	Pla'giarism, a stealing of other's
To perse'vere, to persist in	Pla'intive, mournful
To person'ify, to change from	[form]
things to persons	Plas'tick, having power to give
Per'spicu'ity, clearness	Plaudit, applause
Per'spic'u'ous, easy to be seen	Plebe'ian, one of the lower people
Per'spira'tion, a sweating	Ple'nary, full; complete
To perspi're, to sweat; to pass	Plen'ipoten'tiary, one invested
through the skin	with full power
To pertain, to belong to	Plen'itude, fullness
Pertinac'ity, stubbornness	Pleth'ory, fulness of habit
Pertina'cious, obstinate	Pleth'orick, having a full habit
Per'tinent, just to the purpose	Plu'ant, bending, limber
Perturba'tion, disquiet of mind	To plod, to wad, to dudge
Perturbed, disturbed	Plume, a feather; a token of hon-
To pervade, to pass through	Pneumatics, the doctrine of
Perver'se, obstinate	Poignant, sharp
To pervert, to turn from	Poignant, sharp
Per'vious, admit	Poignant, sharp
Pestiferous, pestilential	Poignant, sharp



- Pat'ent, a grant of an exclusive  
 Paternal, fatherly [right  
 Pellu'cid, clear, bright  
 Pen'ance, atonement  
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 Penitent, sorrowful for an offence  
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 Plen'itude, fulness  
 Pleth'ory, fulness of habit  
 Pleth'orick, having a full habit  
 Pli'ant, bending, limber  
 To plod, to toil, to drudge [our  
 Plume, a feather; a token of hon-  
 Pneumat'icks, the doctrine of  
 Poignancy, sharpness [the air  
 Poignant, sharp, biting  
 Polcm'ick, controversial  
 Police, the regulation of a place  
 Pol'ity, a civil constitution  
 Politicks, science of government  
 Politick, prudent; artful  
 Polit'ical, relating to politicks  
 Politic'ian, one skilled in politicks  
 Polyg'amy, plurality of wives  
 Pomp'osity, ostentatiousness  
 Pom'pous, splendid, magnificent  
 Ponder'osity, heaviness  
 Pon'derous, heavy, weighty [ple  
 To pop'ulate, to increase in peo-  
 Popula'tion, the number of people

Pop'ular, pleasing to the people	To preju'dicate, to determine without evidence [fore
Pop'ulous, full of people	Preliminary, previous, going be-
Porcelain, China-ware; an herb	Prel'ude, introduction [soon
Por'table, that may be carried	Premature, too hasty; ripe too
Por'tal, a gate; the arch of a gate	To premeditate, to think before-
Porten'tous, foreboding	hand
To portend, to foretoken	Prem'ises, antecedent matter
Por'traiture, a picture from life	To premi'se, to lay down premises
To portra'y, to paint	Prem'ium, a reward
Posterior, following; placed after	Premon'itory, previously advising
Posthumous, published after one's	Prepon'derance, greater weight
Postmerid'ian, afternoon [death	To prepon'derate, to out-weigh
To postpone, to put off	Prepossession, a prejudice [udice
Pos'table, that may be drunk	To prepossess', to engage; to prej-
Pos'tentate, a sovereign prince	Preposterous, wrong, absurd
Pos'tent, powerful	Prereq'uiste, previously necessary
Pos'tion, a draught	Prerog'ative, peculiar privilege
Prac'ticable, performable [nent	Pre'sage, a foretoken
Pragmatic'al, meddling, imperti-	To pre'sage, to foretoken
Preb'endary, a stipend in a cathed-	Pre'science, foreknowledge
ral	Prescription, medical receipt
Preca'rious, uncertain, dependent	To prescrib'e, to direct
To prece'de, to go before	To preside, to be set over
Prece'dent, going before	Pretext', a pretence [sic
Prece'dent, an example	To prevar'icate, to cavil; to slant-
Prece'ptice, a perpendicular fall	Pre'vious, going before
Precip'itancy, rash haste	Pri'mary, first in station
Precip'itant, rash, hurried	Prime, first
To precip'itate, to throw headlong	Prime'val, such as was at first
Precis'ion, exactness	Prim'itive, ancient, formal
Precise, exact	Primogen'iture, a being first born
Precisely, exactly	Prior'ity, being first in rank
To preclude, to shut out, prevent	Pri'or, former, going before
Pred'atory, plundering	Prism, a kind of glass
Predecessor, one going before	Pristine, ancient
Predes'tination, pre-ordination	Priva'tion, a depriving
To predes'tinate, to decree irre-	Probability, likelihood
sistibly [ment	Probation, proof; trial
Predic'ament, a class, arrange-	Proba'tionary, serving for trial
To predict', to foretel [your	Proba'tioner, one upon trial
Predilection, prepossession in fa-	Prob'ity, honesty, goodness
Predominant, prevalent, ascend-	Problem, a question proposed
ant [over	Problematical, uncertain; dispu-
To predom'inate, to prevail in or	table
Pre-em'inance, precedence, supe-	Proc'ess, a method; course of law
riority [ers	Procrastination, a delay [lay
Pre-em'inent, excellent above oth-	To procrast'inate, to put off, de-
Pre-existence, existence before-	Prod'igal, wasteful
hand	Productive, producing
To pre-exist, to exist before	Prod'igy, a surprising thing
Preferment, advancement	Prodigious, amazing, astonishing
To prefix', to place before	

- To proffer, to propose, to offer  
 Proficiency, improvement, progress  
 Proficient, one who advances in [study]  
 Profile, the side-face  
 Profligacy, profligate behaviour  
 Profligate, lost to virtue  
 Profuent, flowing forward  
 Profundity, deepness, depth  
 Profound, deep  
 Profusion, exuberant plenty  
 Profulse, prodigal, lavish  
 Progenitor, an ancestor  
 Progeny, an offspring  
 'To prognosticate, to foretel  
 Progress, course; advancement  
 Progressive, going forward  
 Prohibition, a forbidding  
 Prohibitory, forbidding, restraining  
 To prohibit, to forbid [ing  
 Prolifick, fruitful  
 Prolix, long, tedious [play  
 Prologue, the introduction to a  
 Prominence, a jutting or standing  
 Prominent, standing out [out  
 Promiscuous, mingled, confused  
 Promontory, highland, a cape  
 Prompt, quick, ready  
 Promulgation, a publication  
 To promulgate, } to publish  
 To promulge, }  
 Propensity, tendency, inclination  
 Propitiation, an atonement  
 Propitiatory, able to atone  
 Propitious, kind, merciful  
 To propound, to propose  
 To propugn, to defend  
 To prorogue, to adjourn [lawry  
 Proscription, a banishment; out-  
 To proscribe, to outlaw  
 To prostrate, to lie flat  
 Protest, a solemn declaration a-  
 To protest, to oppose [gainst  
 Protestation, a solemn declaration  
 To protract, to draw out; delay  
 To protrude, to thrust forward  
 Protuberance, a swelling above  
 the rest  
 To protuberate, to swell out  
 Provident, cautious, frugal  
 Prowess, bravery, courage  
 To prowl, to seek for prey  
 Proximity, nearness  
 Proximate, next, near  
 Proxy, a substitute; a deputy  
 Prude, a woman affected and o-  
 ver-nice  
 Prudery, an affected reserve  
 Pu'erile, boyish  
 Pursue, young, small  
 Puissant, powerful  
 Pulsation, a beating [des  
 To pulverize, to reduce to pow-  
 der  
 Puncheon, a large cask  
 Punctilio, a little point or trifle  
 Punctilious, exact; particularly  
 ceremonious  
 Punctual, exact; at the very time  
 Pungency, a pricking or sharpness  
 Pungent, sharp, piercing  
 Pupil, the apple of the eye; a  
 Purieu, an enclosure [scholar  
 To purloin, to steal  
 Pursuant, done in consequence  
 Purveyor, one who provides vict-  
 uals  
 Pusillanimity, cowardice [uals  
 Pusillanimous, cowardly, mean-  
 spirited  
 Putrid, rotten [spirited

## Q

- To quadrate, to square  
 Quadrill, a game at cards  
 Quadruped, a fourfooted animal  
 To quaff, to drink luxuriously  
 Quarantine, a forty days seques-  
 tration [a sheet  
 Quarto, a book of four leaves to  
 Quarterion, the number four  
 Quay, a place for landing goods  
 To quell, to crush  
 Quelquechose, a trifle  
 Querulous, mourning, complain-  
 ing  
 Quest, search [ing  
 Quiescent, resting  
 Quietude, repose  
 Quintessence, the virtue of any  
 thing extracted  
 Quondam, having been formerly  
 Quorum, a bench of justices; a  
 number sufficient to do busi-  
 ness  
 Quota, a proportion  
 Quotient, the number produced  
 by division

R.

**Ra'diance**, glitter  
**Ra'diant**, shining  
**To radiate**, to shine, to emit rays  
**Radical**, original; implanted by nature  
**To radicate**, to take root  
**Ragout**, (pron. ragoo) meat stewed, and highly seasoned  
**Raillery**, reproachful language  
**Ramification**, a branching out  
**To ram'ify**, to branch out  
**Ran'cid**, strongly scented  
**Rancour**, inveterate hatred  
**Rancorous**, most spiteful  
**Ransom**, price paid for liberty  
**To ransom**, to redeem  
**Rapac'ity**, exercise of plunder  
**Rapa'cious**, seizing by violence  
**Rapid'ity**, swiftness  
**Rap'id**, quick, swift  
**Rap'ine**, violence  
**Rapture**, ecstacy [parts  
**Rarefaction**, extension of the  
**To rar'ify**, to make thin.  
**Ra'tio**, proportion  
**To re-an'imate**, to restore to life  
**To rebound**, to spring back  
**To rebuff**, to beat back  
**To recapit'ulate**, to repeat again  
**To recede**, to fall back [distinctly  
**Re'cent**, new, late, fresh  
**Reception**, a receiving [things in  
**Receptacle**, a place to receive  
**Recess'**, a retirement, departure  
**Rec'ipe**, a medical prescription  
**Recipient**, a receiver  
**Reciprocity**, a mutual return  
**Recip'ocal**, alternate, mutual  
**To reciprocate**, to act interchangeably  
**Re'cision**, a cutting off  
**To reclaim**, to reform  
**To recline**, to lean sideways  
**Recluse**, shut up  
**To recognise**, to acknowledge  
**To recoil**, to start back  
**Recondite**, hidden, secret  
**Recital**, a rehearsal  
**Recitative**, a musical speaking  
**To reconnoitre**, to take a view of  
**To rectify**, to set right

**Rectitude**, uprightness  
**Recum'bent**, lying down  
**Recourse**, application for help or protection  
**To recur'**, to have recourse to  
**Redemption**, a ransom  
**To redeem**, to ransom  
**To redound**, to conduce in the consequence  
**Redress'**, relief, remedy  
**To redress'**, to set right  
**Reduction**, a reducing  
**Redundancy**, a superfluity  
**Redun'dant**, superabundant  
**Reduplication**, a doubling  
**To refel'**, to refuse  
**Reference**, a relating to  
**To refer'**, to yield to another's judgment  
**Ref'uge**, a place of safety  
**Ref'use**, the worthless remains  
**Refrac'tory**, obstinate [stood:  
**Refragable**, that may be with-  
**Reful'gence**, brightness, splendour  
**Reful'gent**, glittering, bright  
**To refund**, to repay  
**To refute**, to prove false  
**Re'gal**, kingly  
**To rega'le**, to refresh  
**Regen'eration**, new birth [anew  
**To regenerate**, to make or be born  
**Re'gent**, a ruler [ness  
**Reg'imen**, a diet in time of sick-  
**Regress**, a returning back  
**Regret'**, vexation for something  
**To regret'**, to grieve at [past  
**To rehearse**, to repeat  
**To reimburse**, to repay  
**To rejoin**, to reply; to answer again [again  
**To reit'erate**, to repeat again and  
**To relapse**, to fall back again  
**To relax'**, to slacken  
**Relay'**, horses to relieve others  
**To relent**, to feel compassionate  
**Rel'ict**, a widow  
**To relinquish**, to quit; give up  
**Relucent**, shining  
**Reluc'tance**, unwillingness  
**Reluc'tant**, unwilling  
**To resume**, } to light anew  
**To relumine**, }



<b>Rem'e'diable</b> , capable of remedy	<b>Response</b> , an answer
<b>Remis'</b> , slack, slothful	<b>Respon'sible</b> , answerable
<b>Remission</b> , release; pardon	<b>Responsive</b> , answering
<b>Remittance</b> , a sending back; pay- ment [give]	<b>To respond</b> , to answer
<b>To remit'</b> , to send back; to for- Remonstrance, a complaint fol- lowed by reasons	<b>Restriction</b> , limitation
<b>To remonstrate</b> , to show strong reasons against	<b>To restrict</b> , to limit
<b>Remorse</b> , pain of guilt	<b>Restricting</b> , having power to bind
<b>Rendezvous</b> , a place appointed	<b>Result</b> , a consequence
<b>To ren'ovate</b> , to renew	<b>Resuscitation</b> , a stirring up anew
<b>Renunciation</b> , a renouncing	<b>To resuscitate</b> , to revive
<b>Reparation</b> , a repairing	<b>To retal'iate</b> , to pay like for like
<b>Rep'arable</b> , that may be repaired	<b>To retard</b> , to hinder
<b>Repartee'</b> , a smart reply	<b>Reten'tive</b> , retaining; holding
<b>Repast</b> , a meal; food	<b>Retin'ue</b> , a train of attendants
<b>To repel'</b> , to drive back	<b>To retort</b> , to throw back
<b>To repent</b> , to be sincerely sorry	<b>To retract</b> , to recall; to recant
<b>Rep'ertory</b> , a treasury	<b>To retrench</b> , to cut off
<b>To reprove</b> , to frisk, to vex	<b>Retribution</b> , a paying back
<b>To replen'ish</b> , to stock; to fill	<b>To retrieve</b> , to recover
<b>Replete</b> , full	<b>Re'trospect</b> , a looking back
<b>Repose</b> , sleep, rest	<b>Rev'elry</b> , loose jollity
<b>Repository</b> , a place where things are safely lodged [of safety]	<b>To rev'el</b> , to riot
<b>To reposit</b> , to lodge as in a place	<b>To reverberate</b> , to beat back
<b>Reprehen'sible</b> , blameable	<b>Reverence</b> , obsequance, respect
<b>To reprehend'</b> , to chide	<b>Reverend</b> , deserving reverence
<b>To repress'</b> , to crush [ment]	<b>To revere</b> , to honour, venerate
<b>Reprieve</b> , a respite from punish-	<b>Rever'sal</b> , a change of sentence
<b>Reprimand</b> , a reproof	<b>Reverse</b> , change
<b>To reprimand</b> , to reprove	<b>To reverse</b> , to repeal, to make void
<b>Reprobate</b> , one lost to virtue	<b>Reversion</b> , a returning back
<b>To reprobate</b> , to disallow, to reject	<b>To revert'</b> , to return
<b>To repud'iate</b> , to put away; to re-	<b>Rev'ery</b> , irregular thought
<b>Repugnancy</b> , a contrariety [ject]	<b>Revision</b> , a review
<b>Repugnant</b> , contrary	<b>To revise</b> , to re-examine
<b>To repullulate</b> , to bud again	<b>Rev'ocable</b> , that may be recalled
<b>Repulse</b> , a being driven back	<b>To revoke</b> , to repeal, reverse
<b>To repulse</b> , to beat back	<b>Revolution</b> , a rolling back; change in government
<b>Requisite</b> , necessary	<b>To revolve</b> , to move round
<b>To rescind</b> , to cut off	<b>Rhap'sody</b> , an irregular writing
<b>Reservoir</b> , a place where any thing is kept in store	<b>Rhetorick</b> , the art of speaking
<b>Residue</b> , remaining part	<b>Rheum</b> , thin watery matter
<b>Respective</b> , relative, particular	<b>Rhinoceros</b> , a sort of unicorn
<b>Respiration</b> , a breathing	<b>Pith'aldry</b> , mean brutal language
<b>To inspire</b> , to breathe	<b>Rig'our</b> , severity
<b>Resplendence</b> , lustre, brightness	<b>Rig'id</b> , stiff, severe
<b>Resplendent</b> , bright, shining	<b>Risibil'ity</b> , laughter
	<b>Ris'ible</b> , exciting laughter [sition]
	<b>Rival</b> , one who stands in compe-
	<b>To rival</b> , to emulate, excel
	<b>To rise</b> , to fly
	<b>Riv'ulet</b> , a small river

**Robust**, strong, sleeky  
**Romance**, a lie, a fiction  
**Roman'tick**, wild, fanciful  
**Rondeau**, a kind of poetry  
**Roquelauze**, a man's cloak  
**Rotation**, a course or turn, a  
 . whirling round  
**Roscid**, abounding with dew  
**Rotundity**, roundness  
**Rotund**, round  
**Rouge**, a red paint for the face  
**Rubick**, making red  
**Ruddy**, approaching to redness  
**To rue**, to grieve for; regret  
**Rueful**, mournful  
**To ruminate**, to muse on  
**Rupture**, a breaking out  
**Ru'ral**, belonging to the country  
**Rusticity**, rudeness [try, a clown  
**Rustick**, belonging to the coun-

S.

**Sabaoth**, hosts armies  
**Sab'bath**, a day of rest [sugar  
**Saccharine**, having the quality of  
**Sacerdo'tal**, priestly  
**Sac'ilege**, robbery of a church  
**Sacrile'gious**, violating things sa-  
 cred [sion  
**Sagacity**, quickness of apprehen-  
**Saga'cious**, quick of thought  
**Saline**, belonging to salt  
**Salvable**, that may be saved  
**Salvation**, a saving; a deliverance  
**Salu'briety**, wholesomeness  
**Salu'brious**, } wholesome  
**Salutary**, }  
**Sanable**, curable  
**San'ative**, healing  
**Sanctification**, a making holy  
**To sanctify**, to make holy  
**Sanguine**, warm; full of blood  
**Sanguinary**, bloody, cruel  
**Sau'ity**, soundness of mind  
**Sans**, without  
**Sa'pient**, wise  
**Sarcasm**, reproach; taunt  
**Sarcastick**, severe  
**Satiety**, state of being full  
**To satiate**, to satisfy  
**Satire**, a poem censuring vice  
**Satirical**, severe in language

**To scan**, to examine nicely  
**Scepticism**, universal doubt  
**Sceptick**, one who pretends to  
 doubt of all things  
**Schedule**, a small scroll  
**Schism**, a separation; division  
**Scorbu'tick**, diseased with the  
**Scrutiny**, a strict inquiry [scurvy  
**Scru'table**, discoverable by search  
**Sculpture**, carved work  
**Scurrility**, low abuse  
**Scur'rilous**, abusive  
**To seclude**, to shut out  
**Sec'ular**, worldly  
**Seda'te**, calm, serene  
**Sed'entary**, sitting much [tom  
**Sed'iment**, what settles at the bot-  
**Sedition**, a tumult  
**Seduction**, a leading astray  
**To seduce**, to lead astray  
**Sedulity**, industry  
**Sedulous**, industrious  
**Selection**, a choosing; culling out  
**To select**, to choose out  
**Sem'inal**, containing seed [&c.  
**Sem'inary**, a nursery; a college,  
**Sempiter'nal**, everlasting  
**Sensibil'ity**, quickness of feeling  
**Sensible**, having sense; feeling  
**Sensual**, carnal, lewd  
**Septenn'ial**, lasting seven years  
**Sequel**, a succeeding part  
**Sequestration**, separation; a seiz-  
 ing upon [withdraw  
**To sequestrate**, to set aside, to  
**Seraglio**, a house for women  
**Ser'aph**, an order of angels [her  
**Ser'aphim**, angels of a certain num-  
**Serena'de**, musick in the night  
**Serene**, evenness of temper; calm,  
**Series**, course, order [quiet  
**Servil'ity**, condition of a servant;  
**Ser'vile**, mean slavish [slavishness  
**Serum**, the watery part of the  
**Session**, a sitting [bleed  
**Shambles**, a butcher's shop  
**Shamois**, a wild goat [ &c.  
**Sherbet'**, a mixture of water, acid,  
**Shough**, (pien. *shou*) a kind of  
**Shrewd**, arch, artful [illegit dog  
**Sid'eral**, starry  
**Signal**, eminent

- Signature, a mark  
 Significant, important  
 Silvan, belonging to the woods  
 Similar, resembling, like  
 Similarity, likeness  
 Simile, comparison for illustration  
 Similitude, likeness  
 Simplicity, plainness [ployment  
 Sinecure, an office without em-  
 Sinister, left; bad  
 To sojourn, to live as not at home  
 Sojourner, a temporary dweller  
 Solace, comfort  
 Solar, belonging to the sun  
 Selectism, unfitness of one word to  
 another  
 To solemnize, to make eminent  
 Sollicitude, anxiety  
 Sollicitous, anxious  
 To solicit, to ask, to implore  
 Soliloquy, a talking to one's self  
 Solitude, a lonely life or place  
 Solitary, alone  
 Solvency, ability to pay  
 Sombre, dark, gloomy  
 Somniferous, causing sleep  
 Sono'rous, shrill-sounding  
 Sophism, a false argument  
 Sophist, a cavelling disputer  
 Sophistry, false argument  
 Soporifick, } causing sleep  
 Soporiferous, }  
 Sordid, base, odious  
 Spacious, wide  
 Spasm, a convulsion  
 Spasmodick, convulsive  
 Specifick, distinguishing one sort  
 from another  
 Specious, plausible, deceitful  
 Spectre, an apparition [ination  
 Speculation, mental view; exam-  
 Speculative, contemplative  
 To speculate, to consider atten-  
 Sphere, a globe [tively  
 Spikenard, the name of a plant  
 Spir'al, winding  
 Splendour, lustre  
 Splend'id, shining  
 Splenetick, fretful  
 Sponsor, a surety  
 Spontaneous, voluntary  
 Spruce, nice, neat  
 Spurious, counterfeit  
 Squalid, foul  
 Stabil'ity, steadiness  
 Stable, fixed, firm  
 Stale, old; long kept  
 Stationer, a seller of paper, &c.  
 Stationary, fixed; a being in one  
 place  
 Statuary, a carver of images  
 Stat'ue, an image  
 Stature, the height of any animal  
 Statute, a law  
 Sterography, short hand  
 Sterility, barrenness  
 Sterile, barren  
 Stigma, a mark of infamy  
 To stigmatize, to brand  
 Stimulous, a spur, an excitement  
 To stimulate, to spur on  
 Stipend, a salary  
 To stipulate, to contract  
 Strand, the verge of the sea  
 Stratagem, craft, deceit  
 Strenuous, brave, zealous  
 Stress, force, importance  
 Stringent, binding  
 Structure, building, form, make  
 Stupendous, wonderful  
 Stygian, hellish  
 To subjoin, to join under, to add  
 To subjugate, to conquer  
 Sublim'ity, loftiness [lence  
 Sublime, high n style and excel-  
 Sub'lunary, under the moon  
 Subordination, a state of being in-  
 ferious  
 Subordinate, inferiour in order  
 Subordination, the seducing to a  
 base action [means  
 To suborn, to procure by false  
 Subscription, an under-writing  
 To subscribe, to write under  
 Subsequent, following in train or  
 order [mental  
 Subservient, subordinate, instru-  
 To subserve, to serve subordin-  
 ately [wards  
 To subside, to sink, tend down-  
 Subsidy, aid, a tax  
 Subsistence, means of support  
 To substantiate, to confirm [ce  
 Sub'stitute, one in place of another

- Subterfuge, a shift; an evasion.  
 Subterra'neous, lying under the  
 Subtlety, thinness [earth  
 Subtile, thin, piercing  
 Subtle, artful  
 Subversion, overthrow  
 Subvertive, tending to overturn  
 To subvert, to overturn  
 Suburbs, the out parts of a city  
 Succedaneum, that which is put  
 to serve for something else  
 Succession, a following after  
 Successor, one who comes after  
 another in place or estate  
 Successive, following in order  
 Succinct, girded up; concise  
 Succour, help  
 Succulent, juicy  
 Sudorific, provoking sweat  
 To suffocate, to choke  
 Suffrage, a vote; voice  
 Suggestion, a hint, intimation  
 Suicide, self-murder  
 Sum'mary, an abridgment  
 Sum'mary, short, brief  
 Sum'mit, utmost height  
 Sumptuary, regulating the way of  
 Sumptuous, costly [living  
 Su'perable, conquerable [enough  
 Superabundant, being more than  
 To superadd, to add more and  
 above  
 Superannuated, impaired by age  
 Superb, grand, pompous  
 Supercilious, haughty [degree  
 Supereminent, eminent in a high  
 Superficial, the outides [surface  
 Superficial, shallow; lying on the  
 Superfluity, more than enough  
 Superfluous, unnecessary  
 Superintendent, an overseer  
 To superintend, to oversee  
 Superlative, in the highest degree  
 Supernatural, above nature  
 Supernumerary, above the stated  
 number [top or outside  
 Superfcription, a writing on the  
 To superscribe, to write on the  
 top or outside  
 To supersede, to set aside  
 Superstition, too great nicety;  
 mistaken devotion  
 Superstitious, over nice [another  
 Superstructure, what is built on  
 Supervisor, an overseer  
 Supine, careless, indolent  
 To supplant, to displace by craft  
 Supple, pliant, flexible  
 Supplement, an addition to supply  
 Supplication, entreaty [defects  
 Suppliant, entreating  
 To supplicate, to entreat  
 To suppress, to crush  
 Supremacy, height of authority  
 Supreme, highest  
 To surcharge, to overcharge  
 Surd, deaf, unheard  
 To surpass, to excel  
 Surplus, } an overplus  
 Surplusage, }  
 Surreptitious, done by stealth  
 To survive, to live after  
 Susceptible, capable of receiving  
 To suspect, to imagine [ing  
 Suspension, a hanging up; a delay  
 To suspend, to delay; to put off  
 Suspense, uncertainty  
 To sustain, to bear  
 Sustainance, support  
 To swerve, to wander from  
 Sycophant, a flatterer  
 Syl'labus, the heads of a lecture  
 Sylvan, belonging to the woods  
 Symbol, a mark or representation  
 of something  
 Sym'metry, proportion  
 Sym'pathy, fellow-feeling [ing  
 Sympathetick, having fellow-feel-  
 To sympathize, to feel with an-  
 other [founda  
 Sym'phony, harmony of mingled  
 Sympho'nious, harmonious  
 Synagogue, a place of Jewish  
 worship  
 Synec'doché, a part for the whole  
 Syn'od, an assembly of clergymen  
 Synonymous, of the same signifi-  
 cation  
 Synopsis, a general system  
 T.  
 Taciturnity, silence  
 Tacit, silent [for battle  
 Tactics, the art of managing men

- Tal'on, the claw of a bird  
 Tamarine, a kind of drum  
 Tangible, perceptible by touch  
 To tan'talize, to torment by false  
 Tantamount, equivalent [hopes  
 Tardy, slow, late  
 To taunt, to insult [same words  
 Tauto'logy, a repetition of the  
 Tautological, repeating the same  
 Tawdry, meanly showy [thing  
 Tawny, yellow  
 Technical, belonging to arts  
 To ted, to lay mown grass in rows  
 Tegument, a cover  
 Teint, a colour, shade  
 Telescope, a glass used for distant  
 Temer'ity, rashness [views  
 Temporal, measured by time  
 Tem'porary, lasting only for a  
 limited time  
 To tem'porize, to comply with  
 the times or occasions  
 Ten'able, that may be held  
 Tena'cious, holding fast  
 Ten'et, opinion  
 Tenu'ity, thinness  
 Tep'id, lukewarm  
 Ter'magant, a fool  
 Termination, a conclusion, end  
 To ter'minate, to limit  
 Terra'queous, composed of land  
 Terrestrial, earthly [and water  
 Terrifick, terrible  
 Test, a trial  
 Testament, a will  
 Testate, having made a will  
 Tetsy, fretful  
 Tut-a-tute, close consultation  
 Texture, a web  
 The'atre, a play-house  
 Theme, subject, task  
 Theol'ogy, divinity  
 Theological, relating to divinity  
 The'ory, speculation, plan  
 Theoretical, speculative  
 Thermom'eter, an instrument to  
 measure the degrees of heat and  
 cold  
 Thorax, the breast  
 Thral'dom, servitude, slavery  
 To thwart, to cross  
 Timid'ity, fearfulness  
 Tim'id, } fearful  
 Tim'orous, } [drugs  
 Tincture, a colour; extract of  
 To tinge, to colour  
 Tissue, gold and silver cloth  
 Toilet, a dressing table  
 Tolerable, that may be borne  
 Tonnage, impost upon every ton  
 Tonsure, a clipping hair  
 Top'ick, a general head of dis-  
 Torna'do, a hurricane [course  
 Torpid, sluggish  
 Torrid, parched  
 Tournament, military sport  
 Tradition, a delivering down  
 without writing  
 To traduce, to censure  
 Trag'ick, mournful  
 Trait, a touch  
 Tranquillity, peace of mind  
 Tranquil, quiet, peaceful [ing  
 Transcendent, excellent, surpass-  
 To transcend, to surpass  
 Transcript, a copy  
 To transcribe, to copy  
 To transfer, to convey  
 Transfiguration, change of form  
 To transfix, to pierce through  
 To transform, to change shape  
 To transfuse, to pour into another  
 Transition, a removal  
 Transient, soon past [short time  
 Transitory, continuing but a  
 Transmigration, a passing from  
 one body to another  
 To transmute, to change from one  
 nature to another  
 Transpa'rency, clearness  
 Transpa'rent, clear, which may  
 be seen through  
 To transpire, to come abroad  
 To transpose, to change the order  
 Transverse, being in a cross di-  
 Trappings, ornaments [rection  
 Tre'ason, treachery; an offence  
 against government  
 Tre'atise, a discourse  
 Tremendous, dreadful  
 Tremour, a quivering motion  
 Tremulous, trembling  
 Tric'les, a knot or curl of hair  
 Tribu'nal, a court of justice

Trigonometry, art of measuring  
Triple, three fold [triangles  
To triplicate, to treble  
Trite, worn out  
Triv'ial, trifling, worthless  
Tri'umph, joy for success  
Triumph'ant, celebrating victory  
Tro'phy, something taken in bat-  
Tui'tion, instruction [tle  
Tu'mour a swelling  
Tu'mid, puffed up  
Turgid, swelled  
Turpitude, baseness  
Tu'telar, guarding, protecting  
Twain, two  
Typ'ical, emblematical, figurative  
Typog'raphy, the art of printing  
Typog'raph'ical, belonging to the  
Ty'ro, a beginner [printer's art

V.

Vacu'ity, emptiness  
Va'cant, empty  
Va'grant, wandering  
Va'gue, wandering; unmeaning  
Va'lutina'rian, infirm [ty  
Valid'ity, strength, force, certain-  
Val'id, conclusive, weighty  
Vap'id, spiritless  
To va'riegate, to diversify with  
Varlet, a scoundrel [colours  
Vassal, a subject; a slave  
To vaunt, to boast  
Ubiqu'ity, omnipresence  
To veer, to turn about  
Veg'etables, all sorts of plants  
To veg'etate, to grow as plants  
Ve'hemence, force, violence  
Ve'hement, forcible  
Ve'hicle, a conveyance  
Velo'city, speed, swiftness  
Vena'lity, sordidness [fold  
Ve'nal, mercenary; that is to be  
To vend, to sell [wood  
Veneer, to cover with very thin  
Vene'able, worthy of reverence  
Verbatim, word for word  
To verge, to bend downwards  
Ver'sity, truth  
To ver'ify, to prove true  
Vernac'ular, native  
Vernal, belonging to the spring

Ver'fatile, apt to be turned  
Vertex, the point over head  
Ver'tical, exactly over head  
Vestal, a pure virgin  
Vest'ige, a footstep  
Vest'ment, a garment  
Vesture, dress; clothing  
Vet'eran, old  
Vi'and, meat dressed [return  
Vibration, a moving with quick  
To vi'brate, to move to and fro  
Vic'ar, a substitute; deputy  
Vica'rious, deputed; delegated  
Vicege'rent, one who is intrusted  
with the power of the superior  
Viceroy, one who governs in  
place of a king  
Vic'inage, } neighbourhood  
Vic'in'ity, }  
Vicis'situde, a change  
Vic'tim, a sacrifice  
Victor, a conqueror  
Videlicet, viz.; to wit; that is  
To vie, to contend  
Vigilance, watchfulness  
Vigilant, watchful  
Vig'il, watching  
Vin'cible, conquerable  
To vin'dicate, to justify  
Vindic'tive, revengeful  
Vin'tage, time of making wine  
To violate, to transgress; injure  
Vira'go, a female warrior  
Virent, green  
Vir'ulence, poison, malignity  
Vir'ulent, malignant  
Viscous, glutinous, slimy  
Vision, sight  
Vifible, that may be seen  
Visionary, imaginary  
Vis'ual, belonging to sight  
Vi'tal, necessary to life  
To vitiate, to corrupt, deprave  
To vitu'perate, to censure  
Vivac'ity, sprightliness  
Vivid, quick, active  
To vivify, to make alive  
Ulcer, a sore  
Ultimate, the last  
Ultimately, in the last consequence  
Um'brage, a shadow; an offence  
Umbra'geous, shady

Unabashed, not ashamed	Vo'tive, given by vow
Unanimity, agreement of mind	To vouch, to attest
Unanimous, of one mind	Voucher, one who gives witness
Uncouth, awkward	to any thing
Unction, an anointing	To vouchsafe, to grant
Undulatory, waving	Urbanity, civility, politeness
To undulate, to roll as a wave	Urchin, a hedge-hog
Unequivocal, plain, not doubtful	Ush'er, an under teacher
Unerring, certain [jections	To usher, to introduce
Unexceptionable, not liable to ob-	To usurp, to seize without right
Unreigned, sincere	Usury, money paid for the use of
Unsedged, unfeathered	Utility, usefulness [money
To unfurl, to expand	Vul'nerable, liable to be wounded
Unison, a string of the same sound	Uxo'rious, submissively fond of a
Unity, concord	wife
Unparalleled, having no equal	
Unprecedented, not justified by	W.
example [forchard	Wand, a long staff
Unpremeditated, not studied be-	To wane, to grow less
Unquestionable, not to be doubt-	To warble, to quaver [air
Unrivalled, having no equal [ed	Welkin, the visible regions of the
Unsatisfiable, not to be satisfied	To welter, to roll in blood
Unsavoury, tasteless	To wheedle, to entice by soft
Unspeakable, not to be expressed	Wieldy, manageable [words
Untoward, froward	To wis', to know
Unwary, wanting caution	Wist, knew
Unwieldy, unmanageable	Wittingly, knowingly
Unwittingly, without knowledge	To wot, to know
Vo'cal, belonging to the voice	To wreak, to revenge
Voca'tion, a calling	To writhe, to twist, to distort
Vociferous, noisy	Wry, crooked, distorted
Vo'gue, fashion, mode	
Void, empty, vacant	Y.
Vo'lant, flying	Yacht, a small ship for carrying
Vo'latile, flying; lively	passengers
Volca'no, a burning mountain	To yawn, to gape
Volution, the act of willing	Ye'leped, called, named
Volubility, fluency of speech	To yearn, to grieve
Voluble, fluent of words	Yeoman, a husbandman
Volu'minous, consisting of many	Yore, of old times
volumes	
Voluptuary, one given to luxury	Z.
Voluptuous, sensual, luxurious	Zeal'ot, a person full of zeal
Voracity, ravenousness	Ze'nith, the point over head
Voracious, ravenous	Zeph'yr, the west wind
Vortex, a whirlpool [vice	Zest, a relish
Vo'tary, one devoted to any scr-	Zigzag, a turning short







